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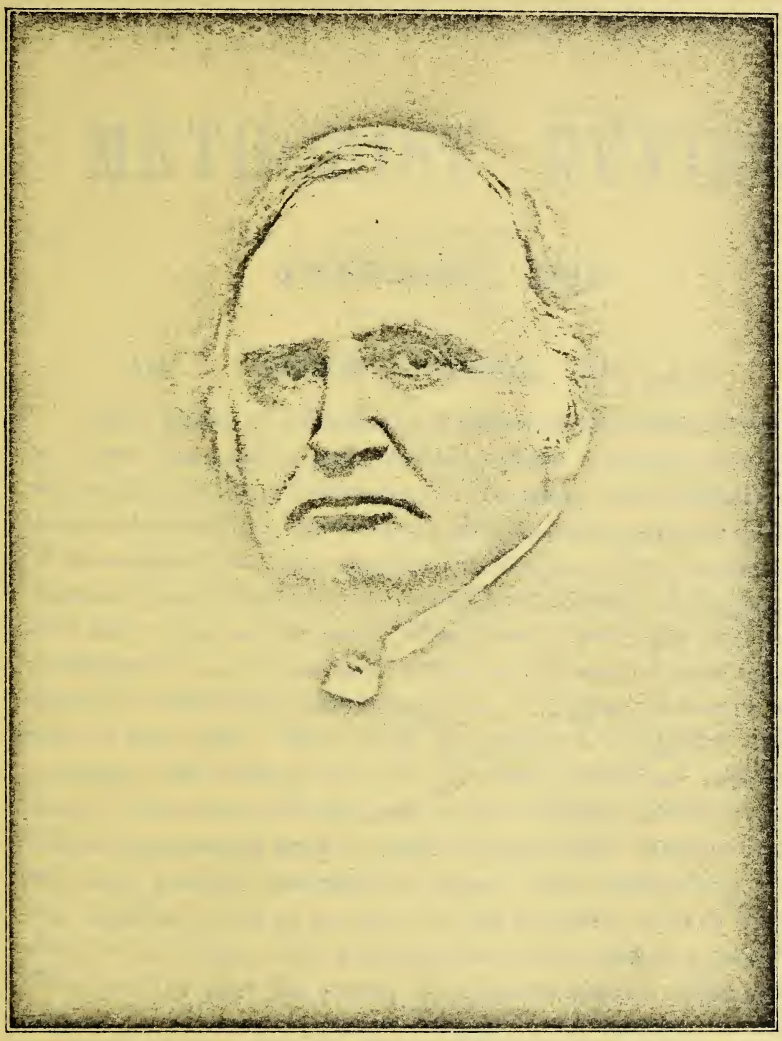

Dan'l A. Goodell

METHODIST REVIEW

JANUARY, 1912

Art. I.—BISHOP GOODSELL, D.D., LL.D.

As a means of culture and a source of inspiration biography is a most fascinating and profitable study. Nothing so deepens sympathy, broadens knowledge, or increases our admiration for noble achievements; for the next thing to being great or excellent is to admire those rare qualities in another. On an important occasion Dean Stanley said, referring to Arnold of Rugby, "his idol and oracle both in one," "The lapse of years has only served to deepen in me the conviction that no gift can be more valuable than the recollection and inspiration of a great character working on our own." But, while biography is delightful and instructive, the writing of it is not always unmixed enjoyment. Such is the delicacy of the task, and so weighty are the responsibilities inseparable from it, that we may easily imagine why the wise and prudent instinctively shrink from undertaking it, unless impelled to do so by love for the departed or by a sense of duty to the living. For, who can enter into another's personality? Who can lay bare the secrets of another's heart? Who can interpret its motives, experience its joys or its sorrows, its unrealized dreams or vague longings in the midst of the world's welter? Who can measure the impact upon it of the universe of men and things, the subtle influence of heredity, early education, physical and social surroundings, and, failing in all this, as he certainly must, yet venture to describe a human being when he has passed into the Eternal Silence? "There are but two biographers," wrote Oliver Wendell Holmes, "who can tell the story of a man's or a

woman's life. One is the person himself, or herself, the other is the Recording Angel." In the history of the eminent Bishop whose life and labors we briefly sketch, there are happily no secrets the world would care to know; no startling situations to be explained; no enigmas of character or conduct to be solved, glossed over with skill, or passed by with judicious reticence. He lived in the open. Like an old country road, wending its way for long miles over hill and dale and known to all, or like a full stream flowing gently on to the far-off sea, the whole course of his life for nearly threescore years and ten was in plain view of all till it broadened out, as does the path of the just, into the perfect day. In delineating the character, however, of this noble man let us not be misunderstood. It is not our purpose to idealize his personality; to minimize his faults or to exaggerate his virtues. One of the most celebrated of writers has justly said: "There is no more certain indication of a weak and ill-regulated intellect than that propensity which, for want of a better name, we will venture to christen Boswellism." But, if a grateful country holds up to the admiration of all men and the emulation of her citizens the patriotism of her soldiers and the wisdom of her statesmen, why should not the church perpetuate the memory and extol the graces and the talents of her illustrious leaders who have directed her energies, guided her counsels, and by their examples of holy living inspired others to follow him who "went about doing good," in service to God, their country, and their kind?

Daniel Ayres Goodsell was born in Newburgh, N. Y., November 5, 1840. He was the son of Rev. Buel Goodsell, of the New York East Conference. Church and State in America, from the founding of the Republic, owe much to the parsonage. Time would fail to call the roll of statesmen, jurists, historians, inventors, men of letters, and master minds in the development of our civilization who were born in parsonages. John Hancock, Jonathan Edwards, Increase Mather, Cotton Mather, Henry Clay, George Bancroft, Francis Parkman, Lowell, Holmes, Emerson, Edward Everett Hale, David J. Brewer, Grover Cleveland, Samuel F. B. Morse, David Dudley Field, Stephen J. Field, Cyrus W. Field, Henry Ward Beecher, Henry James, Richard

Watson Gilder, are only a few of the notable sons of ministers who adorn the scroll of fame in our national history. If man is powerfully influenced, as Buckle, in his History of Civilization, contends he is, by such physical agents as climate, food, soil, and the general aspects of nature, he can be no less impressed by the character of the home life into which he is born and by the spiritual or intellectual climate, that is, the times in which he lives, if he is at all responsive to the dominant ideas then influencing thought or prompting action. Bishop Goodsell was born in a spiritual home and into spacious times. The period between 1840, when he first saw the light, and 1860, when he was twenty years old, was the seed time of the greatest movements, social, political, religious, and scientific, which have characterized our day. It differentiated in a most radical way the present from the past, and the ultimate effect of that period on human thought and destiny no man has yet been able to foresee. Mighty events were then coming to the birth. At home, in national affairs, the country was wrestling with the National Debt, troubles in California, war with Mexico, the Kansas-Nebraska bill, the Fugitive Slave Law, Webster's Seventh-of-March speech and the portentous growth of anti-slavery sentiment. In the church also elements of revolution were seething. At the General Conference held in New York when Goodsell was four years old, the irrepressible question of slavery divided the church, an inevitable event which foreshadowed the disruption of national unity sixteen years later. Those were the days of John Quincy Adams, of Clay, and Webster, and Calhoun, and, in the church, of Bishops Hedding and Waugh, of Soule and Morris and Janes and Hamline, names familiar in every household in the land and especially in a Methodist parsonage. Abroad also there was much agitation, both religious and political. Although in those days there were neither ocean cables nor wireless telegraphy, no Lusitanias or other swift-winged messengers of news, nevertheless events in Europe were soon known and in innumerable ways influenced thought and action in the United States. France became a Republic under Louis Napoleon. The Pope, the King of Prussia, and the Emperor of Austria fled from their thrones. War broke out between

Austria and Sardinia, Denmark and Prussia. Naples, Milan, Messina, Berlin, Munich, Vienna, Prague, and Madrid all experienced the horrors of internecine strife.

In religion, while marvelous revivals were sweeping over this country, both in England and on the Continent the cedars of Lebanon were mightily shaken by the winds of biblical criticism. David Frederick Strauss had published a few years before, in 1839, his Leben Jesu, and created an epoch in historical theology. In 1846 George Eliot translated the book into English, and it was imported by readers here. Replies to Strauss by Lange, Neander, and other leaders of Orthodoxy in Germany, also made their appearance in English. In France, Renan had read Strauss and was preparing to abandon the Church of Rome, which John Henry Newman, leader of the Tractarian party, was preparing to enter, having abandoned all faith in and nearly wrecked the Church of England. In the world of science the air was full of new views of creation. Attacks on Genesis were the order of the day. Darwin was at work on the Origin of Species, Tyndall on popular papers published later in Fragments of Science. Huxley was lecturing on Persistent Types, and Herbert Spencer was laying the foundations of his Synthetic Philosophy. A new vocabulary was coming into vogue. "Evolution," the "Conservation of Energy," and the "Unknowable" were becoming familiar sounds. Many, fearing for the Ark of God, thought agnosticism would win the day. The conflict raged furiously. The pulpits thundered. Theological reviews and weekly religious journals carried the sounds of battle to the remotest distance, and in their discussions of the issues between science and religion spread far and wide the arguments and counter-arguments of opposing camps, which, without intending to do so, created a desire for independent investigation of traditional views of scriptural interpretations and of ecclesiastical dogma which has borne its mixed results in our own immediate day.

Such is the background of the portrait. Such were the times in which the young Goodsell grew to manhood. Such were the events then discussed by the pulpit and press, on the platform and

by the fireside, by all who felt the coming of a new era of political life or sensed the tang of a new spring in the realms of scientific thought and religious belief. All through his life Bishop Goodsell was actutely sensitive to his environment, whether social, intellectual, or spiritual, and we cannot think of him in his youth, the most impressionable period of life, as being either ignorant of events agitating two continents or as impervious to the new ideas which were then breaking up the old order and ushering in a larger day. How responsive he was to his surroundings, even when little more than a child, is seen in his ready adjustment to country life when his father, in the whirl of the itinerant wheel, found himself removed from Brooklyn to Norwalk, Conn., with its rich pastures and thick woods where the birds and rabbits and the squirrels made their homes—Norwalk, with its crags from which not infrequently eagles were seen to soar away, to the wonder and delight of the boy quivering in every nerve of him with that ecstatic thrill which is never felt again as in those long summer days when, careless of the world, like Dryden's fool, we all have wandered down the lane and whistled, as we went, for want of thought. When twelve years of age the young Goodsell was sent to the Clinton Academy, a long distance from home. There he had the afterward famous Joseph Cook for a schoolmate. Through the poverty of his parents at this time he was compelled to work his way by performing labor for the institution, which labor was simply appalling when done by a tender lad of twelve years. The result marked a distinct epoch in his life. Such was the character of his depleting work during the harsh winter, and such the exposure to which he was subjected at all times in that fierce climate, that he was brought near to death's door. But He who often turns the shadow of death into the light of the morning restored him in a few weeks, though for some years after he had recovered from the worst effects of his illness he carried the depressing consciousness of a weakened constitution. His hunger for knowledge, however, dulled in time the keenness of memory, and another turn of the itinerant wheel enabled him to enter the University of New York. At that time a famous classical scholar, Dr. Crosby, was professor of Greek

there, and from him the eager student obtained great consideration. In 1859 he joined the New York East Conference as a probationer. In those days he was a tall, lank youth, of intellectual look and large dreamy eyes, very much overgrown for his age. Because of the long and almost fatal illness through which he had passed he gave no promise of either long life or of the magnificent physique which he acquired in later years. There was, therefore, some doubt of his admission. The propriety of admitting one so young to the responsibilities of the ministerial office was also seriously questioned, and Dr. Daniel Curry was about to exercise his influential negative when the father of the young candidate, observing that it was probably now or never, suggested that if his son was presented to the Conference they would see that he did not appear so youthful as they supposed he must be. When the candiate appeared, showing a maturity of look, and standing as tall if not taller than Dr. Curry himself, the Conference immediately decided in his favor. All of his appointments were within the bounds of the New York East Conference. In 1859, where he was admitted on trial, Clintonville, Long Island; 1860, Brooklyn, Grand Street; 1861-2, Riverhead, Long Island; 1863, Glen Cove and Buckram; 1864, Glen Cove and Mattinnecock; 1865-8, Greenpoint, Long Island; 1868-71, First Church, Norwalk, Conn.; 1871-73, Meriden and Yalesville, Conn.; 1874, Meriden; 1875-77, Washington Street, Brooklyn; 1877-80, New York Avenue, Brooklyn; 1881, Wesley Chapel and Chapel Street, New Haven, Conn.; 1881-83, Trinity, New Haven, Conn.; 1884-86 First Church, New Haven. In all these charges the memory of his faithful service is a precious heritage. In the fullest sense he was a true shepherd of his people, his commonplace books containing many records of his travail of soul for the spiritual growth of his flock. And so it was that, while he was fully alive to the temporal side of his office, to which the splendid church at New Haven is eloquent witness, yet his love for his people and his sympathy with them in all strivings for the best made him a real minister of God to those to whom he was sent. He was loved by his people, and in his life among them they saw the meaning of the gospel.

And yet, however fitted certain souls seem to be for the one thing to which for the time they unceasingly devote their energy, there are often other aptitudes, powers, and potencies struggling to find expression in fields of labor not unrelated to but in a large degree different from that in which they are engaged. There are certain instincts and desires in the soul which have not yet come to maturity, but which make their presence known by creating a vague restlessness within, as a chick within the unbroken shell picks at its limitations, seeking a larger life. Sometimes these reachings of the spirit, if unrestrained by Divine grace or by stern sense of duty involving severest self-denial, become exceedingly vehement, and breaking down all barriers change the character and course of one's life. Sometimes this is for the better, sometimes it is for the worse. But who can tell the results if this or that had been otherwise! As Pascal suggested, if Cleopatra's nose had been longer or shorter would the first verse in the second chapter of Saint Luke's Gospel ever have been written? If it had not rained the night before would Napoleon have lost the battle of Waterloo? If an Order of Council had not restrained Hampden and Vane and Cromwell from emigrating to America what would have been the course of English and American history? Profitless brooding! But one cannot help thinking what the effects on evangelical truth in Scotland might have been had Chalmers turned aside earlier from the pulpit to a University chair, or what might have been the effect on Christian thought if, instead of yielding to the outward push of certain instincts, James Mill, the father of John Stuart Mill, Gladstone, Leslie Stephen, Carlyle, Strauss, Renan, John R. Green, the English historian, Emerson, and others, had remained true to the ministerial calling. Goodsell was fitted by nature and training for the largest and the most varied life. He would have been at home in law, government, music, or art. His mind was susceptible of the finest culture and he absorbed it without effort. He had imagination, insight, rare gift of language, and an instinct for the beautiful in matter and form. Academy and university, study and travel, social privileges and personal contact with men of light and leading in his day had brought to high excellence these beautiful

qualities of a naturally endowed intellect, while extensive acquaintance with literature, his enthusiasm for the great masters of art, of painting and architecture, and his exact knowledge of some of the physical sciences, gave him that fine finish of style and precision in utterance, both in writing and speaking, which distinguished him among writers and orators of the largest recognition. These powers were in him. He was conscious of them. And yet, such is the influence of early teaching and example over us, especially over a sincere and devout nature, that he restrained them, and devoted his whole time to the spiritual welfare of his people. In those days, and they are not so far away, it was among Methodist people and preachers a sure sign, if a young preacher showed what they called "ambition," that he had fallen from grace; for, while the graces of culture were not despised, the gifts of the Spirit were more highly esteemed, and no one could claim the fullness of the Spirit who lacked the tenderest flower in the garden of God, the grace of humility. Hence, for many years, the superb abilities of Goodsell suffered neglect which the self-interest of louder but less gifted leaders was not anxious to remove. He himself lacked the fine art of the self-advertiser and the Machiavellian talent of the ecclesiastical politician. Indeed, he was not only happily deficient in such qualities and other assets, such as old Dr. Johnson would call "the impertinence"—and we would add the impudence—"of small minds," but all through his life they were abhorrent to him, and when he became bishop nothing pleased him more when occasion offered—which, indeed, was rare—than the breaking up of scientifically prepared programs which had more regard for the value of the wool than for the welfare of the sheep. But he was not wholly without distinguished recognition. Friends admired his versatility and loved the man. His Conference honored him. He was elected its secretary and held the office for sixteen years. He was elected delegate to the General Conference. He was in demand for special occasions and always acquitted himself to the satisfaction of his friends and to the credit of his Conference, which could always boast of having on its roll ministers of preëminent ability, writers and scholars of more than local fame, and in which were treasured as standards

of comparison the traditions of the fathers. He had not, however, loomed large in the eye of the widely extended church, reaching across a continent from ocean to ocean, nor had he held any office in the church, which seems to be essential, which would bring him in touch with the Conferences. He was local. It seemed that, to speak the language of the Philistines, his day would never come. But it had already come, and he rejoiced in it. He was a successful pastor. There were spiritual quickenings and expansions, lives made luminous and purposeful, homes enriched and communities blessed, wherever he was stationed. It seemed, however, that in the year 1887 the various currents of influence came together and brought to him in one cargo a superfluity of opportunity. He was elected editor of Zion's Herald, then, as now, one of our ablest papers. He had been for eight years previously literary editor of The Christian Advocate. In this congenial labor, while doing the work of a pastor, he had found vent for his literary genius, while in his book reviews discriminating readers found a breadth of view, a wealth of scholarship, and an extensive information which immensely pleased them and added much to the value of that influential journal. But here was an opportunity which greatly enlarged his field. It gave him at once a commanding position in creating public opinion and directing the trend of thought and action within the church. Such opportunities were rare. He was not insensible to the high estimate which the managers of Zion's Herald had placed upon him, nor of the wide door of usefulness which had been suddenly opened to him, but Providence seems to have had other designs. Before he had fully thought his way through the unexpected he was elected secretary of the Board of Education of the Methodist Episcopal Church; and this being an institution of the church, and not a private or Conference enterprise, he accepted. What he would have accomplished in this office it is impossible to say. He was not secretary long enough to outline plans or policies for future expansion. The General Conference was approaching. His friends, who knew his work, were anxious that he should be placed where he could perform the highest service for the church. Among the many names mentioned for the Episcopacy his name

became prominent, and high hopes were entertained that in him the splendid succession of bishops from Asbury down would have a bright and shining light. They were not disappointed. The General Conference of 1888 met in New York on the first of May. The committee on Episcopacy reported that the work of the general superintendency required the election of five new bishops. Five were elected, among them Daniel Ayres Goodsell. The others elected at that time were Bishops Vincent, FitzGerald, Joyce, and Newman, of whom all but Bishop Vincent have been transferred to the Church Triumphant. It is no disparagement to any of these eminent servants of God, two of whom were our warm personal friends, whom we loved dearly and whose precious memories we affectionately cherish, to say that, while Bishop Goodsell was the last one elected, he was not surpassed by any, and scarcely had an equal on the board. Every man has his own gift. Bishop Goodsell did not excel FitzGerald in legal acumen and gifts of administration; he did not excel Isaac W. Joyce in spiritual fervor; he did not excel Newman in the graces of oratory, nor Bishop Vincent in organizing educational facilities for the millions. But take him altogether, in stretch of vision, in ideals of the office to which he was called, his cosmopolitan character, his deep spirituality, his mental acquirements, his marvelous genius for the strength and beauty of the English tongue, and his easy familiarity with the history and traditions of the church of his fathers, he stood among his colleagues that day as he stood among them to the day of his death, equaled by few, excelled by none, a sun-crowned alp among Alpine peaks.

His appearance at this time was striking. He showed no trace of his early years of fluctuating health. He was tall and massive. Many who saw him towering above others often turned and looked again, as doubtless did many at Webster, and Bismarck, and Phillips Brooks, and Justice Gray, of the Supreme Court of the United States. His head was very large, in keeping with his large body; probably only Webster and Joseph Cook could have worn his hat. And what a study was his noble countenance! Nature seldom hangs the wrong sign-board on a man's face. Set before you the portraits of Dante, Savonarola, Cardinal

Newman, George Eliot—do they not all belong to the same mental family? The furtive eye that looks out at the corners or slants up under the eyelids, and never looks straight out at you can never be trusted. As a boy said of another, caught cheating at marbles, "You might have known he was a cheat, his eyes wabble when he looks at you." Small jaws and retreating chins never yet won great battles; nor did the look which needs no label, the crafty mouth that snickers and smiles, the absorbent ear that listens for slanders ever cover the soul of a saint. "Fine linen is the righteous *acts* of the saints," not the *righteousness*, *ἡ δικαιόσυνη*, as the Authorized Version has it, but *τά δικαιόματα*, the *righteous acts or deeds.* It is these acts, deeds, habits of thought, attitudes of soul, which through the years gradually pick their way through nerve and tissue, finally etching themselves into the countenance of the man, that reveal the character within. The lily makes its own clothes. It is clothed upon from *within.* Certainly everyone is not to be judged wholly by his looks, else where would Socrates be with his pug nose? Nor does color of eyes, size of jaw, shape of forehead, or chin, always determine genius or piety. Napoleon, Stephen A. Douglas, Matthew Arnold, Oliver Wendell Holmes, John Ruskin, had blue eyes; but U. S. Grant, General Thomas, Frederick the Great, Browning, Theodore Parker, Charles Darwin, had gray eyes. General Thomas, Robert E. Lee, General Sherman, Bismarck, Lincoln, Palmerston, William I of Germany were tall men; Napoleon, Macaulay, Wesley, Stephen A. Douglas, Lord Roberts, Lord Nelson, were short men; Grant and Wellington, Robert Browning, Frederick the Great, Thomas Moore, and William the Silent were just medium. Grant, Stonewall Jackson, George Washington, and Chinese Gordon had strong jaws. Robespierre was deficient, and the lower part of Michael Angelo's face was smaller than the upper. And so we might go on with other contrasts—the lips, the chin, especially the forehead. Compare the receding forehead of Frederick the Great with the high foreheads of Charles XII of Sweden and Darwin; the square front of Grant, or the low forehead of such a man, even, as Chief Justice Marshall, with the forehead of the ordinary man you meet anywhere. Bishop Goodsell had a re-

markable face. Better than that, he had a *respectable* face. His forehead was broad and high. His hazel eyes, wide apart, looked straight at you and had a kindly gleam, when his slightly curved nose was not ruffled in scorn for some offense against righteousness or good breeding. His mouth was firm, but ever ready to smile; his chin strong, and his whole appearance as of one who loved God and hated iniquity.

Without intending to disturb the complacency of inborn egotism, we may roughly divide the most of us into optimists and pessimists. Both have their place in the scheme of the universe. But the professional optimist is usually an ignoramus or a quack, and the insistent pessimist is always a lunatic or an undertaker. The one sees no evil, the other sees no good. If either crosses the boundaries of the other it is only at the expense of consistency, or for the purpose of slightly recognizing the existence of the one in order to exaggerate the supremacy of the other. "John Smith is a very good man, *but*—." Bishop Goodsell belonged to neither classification. He did not go into the lobby with either party. He did not idolize happy-go-lucky Chesterton, who had "investigated the dust-heaps of humanity" and had found them to be gold mines. He knew there were slums and that wretchedness and sin were in those slums. Nor did he imitate in lugubrious tones the prophets of calamity who promise nothing but bitterest woe ever poured out of Apocalyptic cup. He knew that God had not resigned. He was a conservative. He disliked the jungle law of strife and always lived in a comfortable neighborhood. He belonged to that saving element of society which rejoices in the good but provides against the evil, and so, thanking God it's no worse, pokes the fire and trims the evening's lamp. In his philosophy of life there was no "soul of good in things evil." To him evil was not good in the making. He did not try to gather grapes from thorns nor figs from thistles. Evil was no blood kin to good and by no evolutionary hypothesis could he derive the one from the other. But he did evermore insist that the evils of heredity ended where the grace of God began, and that regeneration overbalanced generation. Then, he was a gentleman. In the fine old discriminating sense of that abused term he was a true gentleman, by in-

heritance, culture, and grace. Corresponding to John Henry Newman's description of such a character, he was tender toward the bashful, gentle toward the distant, and merciful toward the absurd. But he was no weakling. Intentional dishonesty or trickery of any kind stung him like the sting of a wasp, and with noble scorn he withdrew himself from the deceiver. He enjoyed the refinements of luxury, and was grateful for them, but he was equally at home in the cottages of the poor and in the mansions of the rich. He could sit on a heap of earth talking familiarly with the laborers digging the ditch, and at night preside at some brilliant function and delight the scholar and the littérateur with the extent of his knowledge and the beauty of his speech. He had his convictions, but they were not on the market. He avoided controversy, but he was not devoid of coolest courage. Once, in a Western Conference, a disciplined minister threatened to shoot him. For that purpose the poor man came into the church, to the front pew, and took a seat directly facing the bishop. A presiding elder who knew the bishop's danger went up immediately to the platform and begged him to retire. Without lifting his head from the minute book before him the bishop quietly gave orders what to do and the would-be assassin was soon removed. Benevolence, humor, tenderness, and caution played all over him like sunbeams and shadows chasing each other in frolic on a broad greensward.

As a bishop, Daniel Ayres Goodsell met the highest expectations of the church.

The office of a bishop in the Methodist Episcopal Church is unique. As Methodism itself, historically, is a revival in modern times of the spiritual life, practice, and polity of the early church prior to the time of Cyprian, and appears, therefore, as something wholly different from the Greek, Roman, or Anglican church, which, as we see them, are the resultants of a long process of development away from the church of the Apostolic and sub-Apostolic periods, so the Episcopal polity of Methodism is also different both in its nature and duties and in its manifold requirements. A Greek, Roman, or Anglican bishop might be an ideal bishop for his particular communion, but an unedurable misfit in Methodism. A

bishop in the Methodist Episcopal Church must be as to administration and spiritual oversight all that bishops in those churches are required to be, but in keeping with the genius of his church he must be vastly more. He is not a lord over God's heritage, nor is he a mere official, exercising perfunctory duties, visiting Conferences and automatically registering the judgment of his coadjutors or the stronger will of influential laymen. These are spacious times in which we live, times in which the Church of God must either lead in the forefront of the world's best thought in all questions which affect the religious, social, intellectual, and even political welfare of peoples and nations, or else, acknowledging her incompetency to inspire regenerating ideals or to direct the thought of the age, abjectly surrender her place to discordant secular forces which can never redeem humanity nor sustain Christian civilization, and among which she herself will be tossed like a foundering ship in a storm-swept sea. The church that can rise to this position of influence over commerce and industry, over philosophy and literature, and art and science—in theologic thought and deepest nurture of religious life—the church to which nothing human is alien, and which by her devotion to the eternal interests of all men will deliver the masses from the power of the demagogue on the street corner or the rented hall, from the greed of the glutton, the thirst for war, the mutually destructive feuds between labor and capital, and the criminal existence of the saloon—the church that can do this, and will set before the people the true purposes of the Christian state, that church here in America, and that church only, in the long run, will be the church of the people, the savior of society. This is a great program, but it seems great only because the world, in all its activities as the subject of redemption, has become a lost note in Protestant provincialism. No one church now, perhaps, has the courage to undertake and accomplish this vast and complex purpose, but it is the duty of every church worthy of the name to contribute to its accomplishment. Methodism is the church of the people. From the beginning it has been her mission not only to convert the souls of men, but also to aim, through the preaching of the gospel, to lead in the social betterment, in the intellec-

tual and moral progress of the millions who are seeking the realization of their dreams. To be a bishop, therefore, of such a church means more than mere superintendency. Certainly a bishop must be a man of piety; of *genuine piety.* But he must also be a man of large horizons; quick to discern the signs of the times; able in pulpit and platform to edify, instruct, and inspire; a thinker; a statesman; a prophet of God; a leader of the people. Should he fail in large measure to fulfill these expectations he cannot compensate for his insolvency of intellect by gracious attendance at pink teas and social functions; by substituting official authority for intellectual power; or by dispensing favors to fawning sycophants for that commanding influence which can come only from exalted character and statesmanlike ability. Bishop Goodsell measured up to the highest requirements. The office did not make the man; the man of God dignified the office. Sometimes, in the church as well as in the state, it does happen that a man who only yesterday was but one among many of ordinary caliber is to-morrow, because of an election to something, hailed by others of equal bore as the prince of orators and the fountain of wisdom. But the election of Bishop Goodsell was no apotheosis of mediocrity. He did not owe his commanding influence to the glamour of office. "He compelled the stars to look our way and honor us." He brought to the Episcopacy a spiritual nature nurtured from boyhood under all the holy influences of a Methodism which sought above all other gifts the permanent consciousness of the Spirit and power of God, which is personal holiness. He brought to that sacred office twenty-eight years of richest experience in the pastorate, a trained mind of the largest caliber, powers of speech and inborn graciousness of manner, exact knowledge and varied information, an open mind, an abiding faith in the eternal truths of the gospel, intelligent loyalty to the doctrines and usages of Methodism, a tolerance for all weaknesses except his own, and a sympathetic heart, especially for his brethren in the ministry. Hence, as a bishop he took rank at once as one of the really great bishops of the church, and we have no doubt that the historian of the future will readily confirm this distinction which was universally awarded him by his contemporaries. In

the annual Conferences where he presided the sessions were always of great interest. A great personality always creates interest. In him ministers and laity saw the reality of religion, the solidity of our institutions, the sacredness, responsibility, and dignity of the ministerial office, while the seriousness of the work in hand was often relieved by the bubbling humor, the flashing wit, the radiating pleasantries of this master of assemblies. His colleagues in the board of bishops bear general testimony to the greatness of his character and his power as a bishop. In such a body of superior men, many of them at home in all zones of life, his habitual spirituality, his genial spirit, his valuable experience and judicial ability found the highest appreciation. In general committees, missions, home and foreign, and in various General Conference commissions of which he was either chairman or member, and in other gatherings of official boards, his concise statement, clear judgment, breadth of view, and unbiased interest added strength and established confidence; for, adopting with little change what Macaulay once said of Hume as an historian, "While he managed his cause with the dexterity of an advocate, he always showed the impartiality of a judge." He was never the autocrat. He was never the sole arbiter bursting with authority but lacking in sense, nor was he ever the opinionated debater who imagines that, if he had lived in the days of Solomon, Solomon himself would have died of envy. Wherever he was, and however grave the deliberation before the body, his playful humor winked genially at opportune moments and smoothed the ruffled currents of debate. He had great personal dignity, partly because of his appearance, but much more because of inner dignity of soul. And yet he was so great that he could afford to be little. At the Conferences people liked to entertain him, and the children in the homes were delighted at his coming; for he played with them and they with him till the embarrassed but secretly pleased mother, wondering at Episcopal simplicity and the sweet confidence of childhood, would call the little ones away from some urgent need never heard of before. There are, indeed, some acidulous natures so void of humor that they can never associate with greatness either mirthfulness or playfulness, sallies of wit, or side-splitting laughter.

The infinite joy and gladness of God in the beauty and glory of his universe is lost upon them. What would such algebraic signs of humanity think of Henry IV of France being discovered riding around the room on a stick with his little boy? Of Cardinal Richelieu jumping with his servants, trying who could reach the highest side of a wall, and of the Duc de Grammont joining in the contest? Of Cardinal Mazarin shutting himself in his room and jumping over chairs? Of Dean Swift harnessing his servants with cords and in great glee driving them up and down stairs and through the deanery? Of the great Scotch philosopher, Dugald Stewart, balancing a peacock's feather on his nose, and of the historian, Tytler, competing with him in this contest of skill? Of the great scientist, Faraday, playing marbles with his brother-in-law at the Royal Institution? Of Dr. Samuel Clark swimming on a table and saying one day, as he heard the approach of a solemn pedant, "Boys, be wise; here comes a fool!" Napoleon played blindman's buff, as did also Canning. If Faraday could dress up and act the villain, "looking very fierce," and sometimes play the part of the learned pig, Sir William Pitt, throwing aside the cares of state, would also enjoy the fun and frolics of the children, for Sir William Napier tells us that "Pitt liked practical fun and used to riot in it with Lady Hester, Charles and James Stanhope and myself." Think of Bishop Creighton, the author of the History of the Papacy. "For sheer cleverness," said Archbishop Temple, quoted by Masterman, "Creighton beats any man I know." Lord Rosebury said of him, "The most alert and universal intelligence that existed in this island at the time of his death." Well, think of this high church dignitary writing at Sandringham, just after his appointment as bishop of London: "Yesterday afternoon I was careering around the hall with the Duke of York's eldest son on my shoulder, and Lord Salisbury looking at my agility with amazement." Ah, surely that man is to be pitied who never enjoyed the luxury of playing with the children!

As a preacher Bishop Goodsell held high rank. It was of heavenly profit and delight to hear him. Opulent in thought, chaste in diction, forceful yet deliberate, conscious of duty yet

human in his nearness, spiritual, strong, tender, and persuasive, Bishop Goodsell at all times and everywhere upheld the best traditions of the Methodist pulpit. There were no vehement gestures, no glorious abandon to the wings of imagination, no sudden torrents of irrepressible eloquence, such as would sometimes transfigure Foster or Simpson and entrance their hearers. He often rose majestically into the blue, he seldom soared into the empyrean. Nevertheless, what is of more value, he touched the heart, he convinced the reason, he awakened conscience; he showed in vivid hues the exceeding sinfulness of sin, the infinite compassion of God, the beauty of the clean life, and the glory that awaits the heirs of redemption. And yet, while this was his usual manner, he could, when he, or the heavens, turned on the power, climb to heights of eloquence rarely equaled; and he could sway with the energy of his thought and the intensity of his passion the vast multitudes who listened as to the voice of inspiration. We all remember that wonderful Episcopal address at the last General Conference at Baltimore. How it thrilled that great body to the last man in the remotest corner! When toward the close, advancing to the edge of the platform surrounded by the bishops and eminent leaders of Methodism, and with that stirring eloquence which leaps only from the soul of the true orator, he called the multitude to pledge themselves to unceasing hostility and the destruction of the saloon, the whole of that vast assembly, as if impelled by one mighty impulse, instantly arose as with the roar of a storm, and filled the building with their exultant acclamations! When was there ever such a scene at a General Conference before? It suggested Pope Urban at the Council of Clermont summoning all Europe to arms against the infidel Saracen.

As a writer, he left very little by which he can be critically judged. No ponderous volumes on theology or history like those of Foster and Hurst, or even smaller works like those of Merrill, come down to us. Articles in the Methodist Review, Peter the Hermit, Life and Character at Granite Bay, and a little book entitled Things That Remain, embodying his addresses at the Annual Conferences, are all that we have. And yet how they reveal the man!

He loved his devoted family with the tenderest affection and reveled in the beauty of his quiet home life. He loved his friends and enjoyed their company. He loved nature. Relieved of the duties of his office, he would retire in the summer time to his cottage by the sea, and there, with the gray rocks and the tall pines, the grasses and the flowers, the birds, squirrels, rabbits, and even the dogs, who wagged their tails when they saw him coming, he delighted his soul and, as the historian Gibbon said of himself, "Unbent rather than exercised his mind." With the ever-shifting panorama of light and shade on land and sea, the changing cloud, the glint of the sinking sun on the lonely deep, the creeping shadows on the hills, the glory of the dawn, he passed his happiest hours. It was here, and at such times, that in neighborly converse with the simple folk in the straggling village he gathered material for his clever sketches of Life and Character at Granite Bay, a book which for beauty of style and surprising knowledge of things unseen by most of us reminds us of that wonderfully delightful treasure, White's Natural History of Selborne. In Things That Remain we see the Christian scholar, the man of faith, looking squarely in the face the problems of life, of science and theology which fill with their clamor the days in which he lives. He is not insensible to the intellectual movements of the age. He does not ignore the results of criticism in philosophy, history or theology. He does not antagonize the right of reason to search for truth. He gladly accepts any light that may come from any quarter; for in himself, in his own deep and abiding experience, he knows the essential truth that God was in Christ reconciling the world to himself. At the completion of fifty years in the ministry, while presiding at the New York East Conference just a short while before his death, he said:

> You ask me whether, in the years that have gone, the faith that I received from my fathers has been modified in any essential particular. You ask me this, and I can look you in the face, and look my Lord in the face, and say, The faith of my fathers is still to me the most believable faith there is in all the world.

In this faith Bishop Goodsell lived; in this faith he died. In the work of the Episcopacy he was appointed to visit the mis-

sions in China, Japan, Korea, Italy, Bulgaria, Switzerland, Germany, Scandinavia, and Finland. In all these lands he traveled extensively, directing the activities of the church and gathering stores of information for use in the boards and church at home. In the United States he traversed all sections, holding Conferences in all States. His Episcopal residences were also in widely separated points—on the Pacific coast, in the Southwest, in the South, in the East. In every place his influence for the best was deeply felt. It seems, therefore, a little remarkable, after all his wanderings over many lands and seas and appointed residences in various parts of the United States, that at last he should come back toward the close of his life to the city he loved above all other cities, to the scenes of his childhood and boyhood, to the churches he had served, to the people he knew, to the graves of his fathers. But so it was. The General Conference designated him as resident bishop in New York, and to the city beautiful he went to the joy of the thousands in that populous section. Here were the Conferences he knew from his youth—his own New York East, which he joined when a boy; here were his brethren of the olden time, and it seemed as if Providence had intended large results from this remarkable turn of affairs. But who knows the will of God, or who can fathom his deep design? Heaven was dealing kindly with the good bishop. Just at the time when his broad churchmanship was beginning to be felt in the complex problems of New York and surrounding cities he was called to his Mount Pisgah. The angel of death touched him and he went. On Sunday morning, December 5, 1909, just as the dawn was breaking and the sun, "the great high priest in garments resplendent," was rising over the vast city, blessing the world as he came, the soul of Bishop Goodsell went up to the City of God, where "there is no need of the sun nor of the moon to lighten it, for the glory of God and the Lamb is the light thereof."

R. J. Cooke

Art. II.—THE MISSION OF METHODISM TO THE LATIN RACES

The representatives of the Latin races are to-day in South and Central America, Mexico, France, Italy, Spain, Portugal, Roumania, Switzerland, North Africa, and scattered among other nationalities. They number altogether about 150,000,000 of the world's population. Not all in South America and Mexico fairly represent the character of the Latin race, for, as we all know, the Spanish immigration there was relatively small and the Latin blood has been much diluted. The Latins were the leaders of the world's thought and civilization. From the earliest times Italy is seen to lead the world's march. She was as a soul to the nations about her. She commanded them to come to school and to forego barbarian indolence for mental discipline. The moral and religious sentiments of the ancient Latins were relatively very high. In the Temple of Numa Pompilius there were no idols, so that Rome took her place by the side of Israel in repudiating the idolatry that then infested the world. From that time to the fall of the Republic the Romans were in faith and morality superior to any other Gentile people. Saint Augustine said that "God must have conceded to the descendants of Romulus and Remus the government of the world because of their religious virtues." Hence the origin of those noble characters which, across the centuries, have appeared in Roman history. Later, the Romans became corrupt because the basis of their moral conceptions was very narrow; yet not so corrupt as to arrest all aspirations after good, as evidenced in the writings of Juvenal and Virgil. Some have thought that Seneca must have personally known the apostle Paul because of some of his lofty sayings. "Liberty means obedience to God." "Not only do I submit myself to God, but I make his will mine." This corruption, which rapidly increased during the time of the empire, was restrained by the Christian Church, but only for a comparatively short time; and then was favored and nourished in the church itself. Chrysostom wrote: "The church is like a woman fallen from her ancient pros-

perity; who possesses various signs of her former wealth, and displays the chests and caskets in which her treasure was preserved, but who has lost the treasure itself." Even as early as this the distinction between pagan and Christian had become nominal rather than real. Once started on the moral decline, the Romish Church went from bad to worse, and during the centuries has exercised a fatal influence on the character and spiritual life of the Latin people, so that Niccolo Machiavelli said: "Those who are nearest to the Roman court have the least religion. Through the influence of this court the Roman Province has lost all religion and all devotion. Hence we Italians owe it to the church and to the priests if we are a bad people and without religion."

We have said it many times, but our testimony has been suspected or regarded as the expression of our prejudice; but the Vera Roma, one of the organs of the clerical party in Rome, frankly confesses that Roman Catholicism is pagan. "Many pagan customs the church has turned to good use, sanctifying them to a better purpose, as, for example, processions, rogations, lustral waters, veneration of images, the use of votive offerings, and the like, not thinking it prudent nor just, during the great transformation then taking place in the Roman world, to cut off and deny all these solemn rites because of the danger that might result to the propagation of Christianity." Yes, Romanism, as a system, is pagan in its thought and practice and in its ultimate results on human character, society, and national life. There is nothing Christian about it but the sacred names which it arrogantly assumes. We have taken our missionaries from China and India to witness scenes in Rome, the like of which they declared never to have been seen in heathen lands. It is paganism restored with the old rites—festivals, flowers, incense, holy water, vestments, rosaries, and images, yea, the very gods, but with new names, even going so far as to take the old pagan images and altars and baptizing them with Christian names; so that if some old pagan should arise from his grave in any of the so-called Catholic countries he would find himself in his old environment with but little modification of minor circumstances. The papacy, instead of representing Christian progress, tends to drag the world back

again amid the ideas, deities, rites, and customs of idolatrous ages. Look at the poor, deluded people kneeling for hours before some image or picture; kissing the toe of a statue; crawling up the sacred stairs, walking with bare, bleeding feet up the steep stony path to some shrine on the hill-top. Why all this? To appease the wrath of angry deities and to acquire indulgences. But, alas! this has nothing to do with their inner or ethical life, and it often happens that those apparently most pious are the most outrageously wicked. Religion is entirely divorced from ethics. Even the priest may be a profligate; but the wickedness of the man does not invalidate the sacraments which he administers.

The Romish Church arrests all progress, spiritual, intellectual, social, economic, and national, and saps those virtues which are essential to the development of the race. It requires the unconditional surrender of the individual will and conscience and destroys personal responsibility. It makes salvation depend on external observances and practices, while all the merits of Christ are a monopoly of the Romish Hierarchy. Louis XIV once said to the priests, "As regards my soul I have never done anything except as I have been guided by you. You will be responsible before God if I have made a mistake." Thus Roman Catholics surrendering themselves absolutely to the authorities of the Church become moral imbeciles, incapable of good or evil, or moral slaves, and irresponsible. The difference in moral vigor between Protestant and Roman Catholic populations has often been a subject of serious discussion. In spite of all the excuses made, and statements to the contrary, this difference is due to the very essence of the two systems. The Reformation emancipated the believer from subjection to the priest and restored to him his individual liberty. The believer must be a free man before he can become a true follower of the Christ. Protestantism means spiritual independence, individual energy, and personal responsibility. Hence it has laid the foundations for a new era in the world's history. What has Romanism done for any country or people on the face of the earth? Read the history of France. Witness the struggle through which she has recently passed in order to be free. Look at poor, ignorant, superstitious Spain, a fettered slave

just manifesting her first longings for liberty. Witness what is going on in Portugal to-day. Ask Italy, and her sad story will be enough to convince you that the papacy is the cruelest form of despotism that the world has ever seen. Go to Mexico, South America, Cuba, Porto Rico, and to the Philippine Islands, or to any other spot on this globe where Romanism has been dominant, and there you will find, in proportion to the absoluteness and time of its sway, ignorance, idolatry, and human degradation. In no pagan land is there more fetish idolatry than in some parts of Southern Italy and Spain. Therefore thinking men and women in these lands are being driven into infidelity; indeed, most of them are already there, while the ignorant are still deceived, and thus both classes are being kept away from the fountain of life.

Thirty years before the French Revolution Sir Isaac Newton said that Roman Catholicism on the Continent of Europe was destined to be trampled under foot by the infidelity which Romanism itself had caused—a prophecy that is being literally fulfilled. How can it be otherwise? If it must be admitted that Pope John XXIII, Alexander VI, Julius II, and others like them, were the divinely appointed vicegerents of God on earth; if the corruption and cruelty and obscurantism of the Curia must be regarded as manifestations of the Holy Spirit; if the sordid superstitions and intrigues of the confessional, the pantheon of madonnas and saints, the degraded priesthood and the dogmatism and tyranny over mind, heart, and conscience, which characterize the Romanism of to-day, must be identified with Christianity, how can we ever hope, or desire, thoughtful men to be believers? It is for this reason that multitudes in France, Italy, Portugal, and Spain never want to hear of Christianity, for the only Christianity they have ever known has been the cause of all their limitations and sufferings. The testimony is the same from all these so-called Catholic countries. In Mexico the prevailing religion is Roman Catholic, but it is so largely debased by admixtures of heathenism that it has been pronounced, even by a French priest, to be "baptized paganism." The resulting moral condition of the people is like that found in all Latin America. The educated classes call themselves spiritualists, materialists, infidels,

and atheists. "In Italy [wrote a leading journalist who had lived there several years] the Roman Catholic Church has long ceased to be a distinctly religious institution. It has become a great human machine, organized, disciplined like an army, for a war of shadows and formalities, but now employed in the conquest of political influence, a kingdom absolutely of this world. It has no part or lot in the well-being of the Italian people. The Pope, an amiable ecclesiastic, is only a part of the machine, and through him it speaks, saying, 'Be what you please, do what you please: only in all things which we command obey us'; obedience to the prescribed rites and ceremonies being considered of far greater importance than the observance of morality, veracity, and honesty." One who knows France thoroughly says: "Liberty in that country is rapidly assuming the malodorous role of libertinism. Men and women stop at nothing where either personal pleasure or profit is involved. Morality has ceased to exist among the people. Money and pleasure, these are all in all; and these are the natural and inevitable fruits of atheism." A writer states that out of thirty-nine millions of Frenchmen only thirteen millions, one third, still profess the Roman Catholic faith; and this is regarded by others as a high estimate. The awkening of these nations is not toward light and truth and God, but a rebound from clericalism, the inevitable reaction of peoples who have been kept under the thumb of a dominant and imperious priesthood. Lawyers, physicians, artists, landowners, capitalists, journalists, and business men generally are indifferent to religion or given over to materialism. Socialists and radicals assert the falsity of all religions and zealously promote infidelity. In the universities professors and students maintain a hostile attitude. Even in a recent number of the Outlook we read, "To those who realize the great and sore need of the religious spirit, and of a deep and abiding faith in God amid the perplexities of this age, the situation in the Latin states has assumed the proportions of a tragedy."

There is no part of the world that needs the gospel more than these Latin countries. Religiously they are immersed in the same kind of idolatry in which the ten tribes of Israel were during the time of Ahab and Jezebel. These tribes believed in God about

as the Romanists do to-day, but in their worship they adored sacred images just as Romanists do to-day. This adoration of images is intrinsic to the Romish Church; so much so that the images cannot now be abolished without knocking out the very foundations of the institution itself. Bloody wars have been fought for the introduction and maintenance of these idols. Why? Because these "sacred images" are the industry and financial source of the Roman hierarchy. The people toil and sweat in order to exist, while the priests, monks, prelates, and Pope have abundance and live in luxury because of these images, pictures, shrines, healing waters, and sacred places. After years of study and observation on the field I am personally convinced that a radical reform in the Romish Church is out of the question, since it would mean the destruction of the institution as it now exists. To us a reform would mean coming back to the fountain head, to the purity and simplicity of the religion of Christ, but to the Vatican it would simply mean the cutting off of some excessive abuses which the world can no longer tolerate, but leaving the old roots just as they are. There may be a reformation of individual Romanists, but not of the papal system. Romanism claims to be unchangeable and infallible. This fundamental principle excludes *a priori* every attempt at a systematic reform, which can only be regarded as heresy or schism. To every attempt to return to Christ the Romish Church replies, "Ubi Petrus, ibi Christus." As a practical question it seems almost unthinkable that anyone could go back to the simplicity of the Christ and yet retain belief in the teachings of the popes and in the complicated scholasticism and subtle casuistry of the Jesuits. The sun shines in the heavens, but those whose eyes are bandaged can never enjoy its glory until the bandages have been taken off. The Romish superstitions and traditions are so many bandages on the eyes of the people which prevent them from ever having the vision of God as he has been pleased to reveal himself through the "Sun of Righteousness." What ground is there for any hope of reform after all the efforts of the centuries? How can it ever be accomplished? Shall it be done secretly, from within? Shall we become Jesuits in order to reform the Jesuits? If anyone in the Romish Church should

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attempt to preach the gospel, denouncing idolatry and calming the fears of the people about purgatory, he would immediately be suspended, excommunicated, and branded as a heretic. The only thing he can do is to get out. In the Romish Church there were those who, for years, hoped that the desired reformation might come, but no one to-day dares to express such a hope. Formerly there were general councils in which men could express themselves freely, but now we have papal infallibility. Things have become worse instead of better. Reforming the institution means its destruction; hence Pope Pius X and Cardinal Merry del Val are consistent in their present restringent and apparently reactionary measures. In their desire to save the papacy this is the only course they can pursue, otherwise the reformers within would soon destroy while pretending to make better. One confession of fallibility would bring the whole institution tumbling to the ground. That confession will never be heard by human ears.

These lands, overshadowed and blighted for centuries by Romanism, must be evangelized with faith and fervor. One of the sad features of our present-day Christianity is the lack of Protestant enthusiasm. How indifferent we are to the heritage bought for us by the blood of our martyred fathers. Instead of protesting against the corruption, falsity, and tyranny of Rome, we are admiring the wonderful organization, congratulating the leaders on their success, and courting their friendship, saying, "Times have changed." "Rome is not what she was." Has Rome changed? or have we? When has she repented of her evil deeds or receded from any of her false positions? Where in all the world to-day are Romish priests leading people to Christ as their only Saviour? In what pagan land are not the Romanists substituting their idols for those of earlier date, or baptizing the old ones with Christian names? We sometimes try to excuse our own indifference by distinguishing between the Romish Church as it is in North America and England from that in South America, Italy, or Spain. The papal authorities of Rome and the American prelates themselves repudiate any such distinction. They say that the Romish Church is one and the same thing the world over, and this we firmly believe. Romanism is just as bad

in any country or in any community as the external circumstances and influences will permit it to be. Take away or weaken the external pressure and she gravitates to her logical level. Our objection to Rome is because of her arrogant claims, her false dogmas, and her cruel policy, both past and present. If the nations which have been benefited by the Reformation should revert to the conditions of those countries which at the time did not throw off the yoke, would we not all exclaim, "What a calamity!" If England should become as Spain, Germany as Austria, and North America like South America, might we not well despair of the race? Some, remembering what the Latin races were in the days of their supremacy and glory, now speak of them as degenerate and decayed, whose golden age is in the past, a people with no future. No one who has read modern history, and visited and studied these lands in recent years, can entertain such a thought for a moment. Thank God, there are still noble characters among the Latin people who have escaped to a large extent the deleterious influence of Romanism. While we admire their power of resistance, we can imagine what heroic men and women they might have become under the influence of the gospel, and we cherish the hope of glorious results when this noble people shall return to their original simple faith in Christ. What tremendous natural vigor this race has shown in the French Revolution of 1789, in those of Italy of 1848 and 1870, and now in Portugal and Spain! No; the Latin race is not dead, nor dying, but very much alive.

Countess Martinengo published some years ago a volume in English entitled, Italian Patriots. William Stead in his review of the book said: "The lives of these Italian patriots deserve to be studied in every school of the world by the side of the lives of the illustrious men of Plutarch." The making of modern Italy through fifty years of struggles and sacrifices, as well as her recent progress and present position, furnish positive proofs of her life and vigor and give the most ardent hopes for the future.

In spite of all the shackles that had been fastened about France she has had the strength to shake them off and make herself free. Mockel says: "France has not degenerated intellectually. There is not a single science, not one of the arts, which

France does not pursue with success. She is the most homogeneous of all the European nations and the most complete. Nor can any one speak of her economic decadence, for the economic evolution of France during the past sixty years has not been inferior to that of any nation." The modern progress of these nations has only been in proportion to, and as a result of, their liberation and separation from the Church of Rome. Hence clericalism and patriotism have become antagonistic terms. They who love country and home are saying, "If Roman Catholicism is Christianity, then the world must rid itself of Christianity." The disastrous effects of the priest and of the confessional on women and the home; the intellectual stagnation of the people; the scandals of convents and the intrigues of the Vatican in government; the horrible superstitions of Lourdes and Beaupré, and like places, have convinced the people of this one thing: that if the Pope represents Christ, if Romanism is Christianity, then the modern world that is seeking light, truth, and liberty, does not want it. Mere ethical teaching will not now suffice for these Latin nations. They must be purged from the evil influences and teachings of Rome and given a saving faith in Jesus. They have been robbed of the Christ, and the living Christ must be restored to them. They have been told to trust in the sacraments, in which they no longer believe; they have been deprived of the Word of God and know nothing whatever of experimental religion. What they need, and what they must have, is the simple gospel of the Son of God. The offense of the cross is not always easy to bear, but, brothers, we must be true to our Lord and Master! The apostle Paul did not enjoy the persecutions of the Jews, and he might have avoided much of it if he had not testified against Judaism. How much more should we in our day cry aloud and spare not against the errors, falsity, and tyranny of Romanism?

1. Methodism is positive, practical, and hence responds fully to the needs of the Latin people. Not less, and perhaps more than others, the Latin people feel the need of religious teachings which are not contradictory of modern scientific thought, of an ideal that does not rest upon vapory abstractions and vague sentiments, of a philosophy that is not narrow, but generous, devout,

practical, a positive moral force such as Methodism represents and stands for everywhere.

2. The experimental character of Methodism satisfies better than any other the exigencies of the Latin mind. Methodism is not only doctrine but life. More than belief, it is personal heart-communion with God. The Latin people are tired and disgusted with the terrible discord between creeds and the moral life. The centuries of experience in the Romish Church have produced in the vast majority a melancholy and demoralizing delusion concerning the sincerity of those who profess to believe, so that they say, "He who sees Rome loses faith" and "You who with the Jesuits walk cannot with Jesus go." These popular sayings confirm the declaration of Massimo D'Azeglio, "The spectacle of papal Rome has extinguished faith in Italy." If we would have these people return to a simple faith, active, sincere, and profoundly Christian, we must preach to them a gospel that is consistent and complete, such as illuminates the intellect, warms the heart, vivifies the spirit, and transforms the daily conduct.

3. The popular character of the organization of Methodism renders it attractive to the modern Latins, who also, in their political ideas and preferences, are becoming more and more democratic. In Italy there is a constitutional monarchy, the most liberal in Europe. France and Portugal are Republics. In Spain there are continual agitations for larger liberties. These people, who have fought so tenaciously for freedom, will not bear longer the tyrannies of the Roman hierarchy, but are seeking a church with democratic principles and a Christian brotherhood.

4. The eminently social character of Methodism splendidly adapts it to the spirit and demands of the Latin races. Mazzini said, "We cannot save ourselves except by saving others; we are one even in our redemption." "Let us labor," he said, "that as man was made in the image of God, so human society may be made in the image of the divine society, where all are equal and there is one love and one happiness." Mazzini was the apostle of Italian redemption, and his ideals are those of elect minds and loyal hearts of the Latin race to-day. His words just quoted might well be in the program of our Methodist Brotherhood.

5. Our vivacity and freedom in worship, so characteristic of whole-hearted Methodism, is wonderfully adapted to the warm, enthusiastic temperament of these Southern people. Catholic prelates and laymen have confessed that the rigid formality and lack of spontaneousness is the reason why many never come any more to their churches. Methodist freedom pleases them.

6. Methodism is in favor with the Latin people because they wish to counteract the deleterious influence of Romanism. If there are two systems of religious thought and activity absolutely contradictory, these are Methodism and Romanism. Romanism is baptized paganism, mediæval Christianity in conflict with modern progress, a system of legalism, asceticism, sacerdotalism, ceremonialism, and unquestioning submission to infallible decrees. Compare Christ with the Pope, and the teachings of the New Testament with those of the Romish Church, and can any sane man see any resemblance between the two? Wesley's first purpose was to evangelize a corrupt and spiritually dead church and to preach scriptural holiness in all these lands. The Methodists who can excuse the Romanism of to-day, certainly worse than the Anglicanism of Wesley's day, must belong to a degenerate race. If Romanism shall triumph through the infiltration of Jesuitism into the blood of Protestant nations, and if the Latin nations shall be allowed to sink into infidelity, what will be the effect on the Christian civilization of the rest of the world? We must evangelize these Latin races in order to maintain our own ideals, and save ourselves with the rest of the world.

Rome is bent on reconquering the lands taken from her by the Reformation, and her progress is not solely in the number of her converts from Protestantism, nor in her magnificent churches and buildings recently erected in Protestant countries. Rome has muzzled us by making it extremely unpopular for anyone to tell the truth about her history, purpose, and methods. It is getting to be fashionable to speak favorably of Catholics. You would think so, sometimes, in Rome, if you saw, as we have seen, some of our own people coming from an interview with the Pope. Rome is getting great power in social and political circles, in the army and navy, in the press, and in city councils. Ask our public

school teachers. The knights of the Vatican are being well organized and trained for future conquest and possession.

The exclusion of missions to papal lands from the program of the great Conference at Edinburgh must have gratified Rome beyond measure, as it certainly saddened the hearts of those who, through untold sufferings, are earnestly contending for the faith, because the exclusion was an evidence of the decadence of our ideals. Was the Reformation a blunder? Did those whom we have called heroes make a mistake? Did Hooper and Ridley and Latimer die in vain? Lord Macaulay once raised the question as to how the counter-reformation could be accounted for when Protestantism apparently had all Europe at its feet. France was far more Protestant than Roman Catholic, and even Italy had largely embraced the Reformation doctrines. Yet, when the new faith promised to dominate the greater part of Europe, a strange paralysis seemed to seize the movement until, within half a century after Luther's death, a clear line of demarcation was drawn between certain nations known as Protestant and Roman Catholic, and that line has not materially changed during the centuries until in very recent years. The Protestantism of that day did not have the wide vision. Shall the Latin countries become Protestant but infidel, while Protestant countries lose their vigor and become weak and servile under Romish influence? We must not forget that the future church will be the church that has at heart the cause of the people. One of our ministers writes: "I am most powerfully convinced that we have no more important mission than our work in Romish lands, and I feel, also, that the peculiar mission of Methodism is to be as strikingly manifested in these lands as anywhere in the world."

William Burt.

Art. III.—MAETERLINCK, THE MYSTIC[1]

In discussing any abstract subject it is the part of wisdom at the very outset to define as clearly as we can the exact meaning of the terms about which the discussion centers. This is truer, perhaps, of mysticism than of almost any other subject. The term covers a large variety of meanings, from the mysteries of ancient Greece to Wordsworth and Emerson, Mrs. Eddy and Christian Science. Underneath all these phases of thought, however, there is a basis of real human experience, whatever the cause may be; a peculiar sense of phenomena, or even presences, which, according to the mystic, cannot be explained on any other theory than that of the existence, outside of the material world, of a spiritual world with which men may, to a greater or less degree, hold communion. The theory is summed up by the late Frederic Myers as follows: "There exists around us a spiritual universe, and that universe is in actual relation with the material. From the spiritual universe comes the energy which maintains the material, the energy which makes the life of each individual spiritual." As the complement of this external spiritual universe we have the theory of the infinite depth and power of the soul, stretching far beyond the threshold of the ordinary consciousness of man. Thus Lotze declares that "within us lurks a world whose form we imperfectly apprehend, and whose working, when in particular phases it comes under our notice, surprises us with foreshadowings of unknown depths of our being." And, again he says, "The light of consciousness only plays on the surface of the waters of the unfathomable depths of personality." This view of the soul, or inner life, has been summed up by modern psychologists under the theory of the subliminal consciousness, which, in itself, is only the latest form of that old mystical instinct so deeply rooted in the human heart that nothing can ever tear it

[1] Maurice Maeterlinck was born in Ghent in 1862; but for a number of years he has been living in Paris. He is the author of a number of dramas, the best known of which are "La Princesse Maleine," "Pelléas et Mélisande," and especially "L'Oiseau Bleu" ("Blue Bird") Chief among his other works may be mentioned the volumes of essays entitled "Wisdom and Destiny," "The Treasure of the Humble," and "The Buried Temple."

out, the instinct to sweep away the barriers of space and time and to come into direct communication with the supposed spiritual world. It is under this double aspect that we can call Maeterlinck a mystic. He is haunted by an ever-present sense of an unseen spiritual world all about us and within us,

> Closer to us than breathing,
> Nearer than hands and feet.

In this unseen world are a countless multitude of strange, unknown mysterious forces and powers which exert a constant and inevitable influence upon the fate of the individual. This sense of—and dread of—the Unknown all about us is the fundamental element of Maeterlinck's genius. It shows itself in everything he has written, though in his latest work, as we shall see, he has made a manly fight against the natural pessimism of his disposition, and has come out into a dubious twilight of pale opimism.

As I have been reading the works of Maeterlinck, in preparation for this paper, the fact that has struck me most about his literary genius is the lack of originality in constructive ability, whether in drama or essays. In the dramas we find everywhere imitative reminiscences or *motifs* from other writers, as in La Princesse Maleine, which is a curious mixture of suggestions drawn from Hamlet, Macbeth, and King Lear. Joyzelle is evidently imitated from The Tempest; and Professor Phelps has shown how Monna Vanna is essentially drawn from Browning's Luria, while countless incidents and touches of Poe, Hoffman, and others meet the reader on all hands. And what is true of the dramas of Maeterlinck is also true of his essays on mystical subjects. From his earliest youth he has been a profound student, or at least an indefatigable reader, of the works of mystics and transcendentalists, and everywhere we meet constant evidence of the influence of such men as Plato and Plotinus, Ruysbroeck, Eckhart, Boehme, and Novalis, and last, not least, the works of later English writers, such as Carlyle, Emerson, and Browning. Here, too, as in the case of the dramas, we find the influence not so much in constructive building up of a logical system as in details, in detached thoughts and reflections. Thus the whole chapter on silence only amplifies the theory of Carlyle that

"Silence is the element in which are formed great things," or the statement of Renan that "the deepest poetry is that which has never been put into verse; the sentiment of two souls which they have never cared to express, and which would lose its purity by the mere fact of expression." So also Maeterlinck's theory of love in his later books is partly based on Plato and partly on Browning; while the thought of the beneficent powers outside ourselves is nothing more or less than the expansion of Emerson's words, "We are escorted on every hand through life by spiritual agents and a beneficent purpose lies in wait for us."

This leads us naturally to the most striking of all peculiarities of Maeterlinck's genius: the contrast between his early pessimistic attitude toward life and fate and his later optimism. This complete change is seen in all his works, in his dramas as well as in his essays. In the early dramas, as everybody knows, there is but little action, and the characters are pale and automatic. The whole effect comes from the strange, mystic, shuddering dread of mysterious, unknown, hostile forces lying in wait for the wretched victims, mostly weak, pathetic girl-women, living in old castles, amid dark forests, or on the shore of the melancholy sea. These dreadful, unknown forces take the form, for the most part, of death. And it is with true genius that Maeterlinck has personified that strange feeling of dread and sinking of heart that comes when friend or relative lies dangerously ill.

It almost seems as if the poet's early life must have been a constant state of neurasthenia. But as the years went on a more robust and a saner view of life took possession of him. His marriage with Mme. Le Blanc, his removal from melancholy Ghent to gay Paris, exercised a certain definite, cheerful influence upon him. The early shadows fled away, and he obeyed the words of Ulysses's mother in the eleventh book of the Odyssey, who, when she had told her son, who sees her at the gates of Hades, how she had died of a broken heart, mourning for him, cries out, "And now, haste thee back toward the sunlight." This second, more cheerful attitude toward life on the part of Maeterlinck is seen especially in the two dramas, Joyzelle and L'Oiseau Bleu (The Blue Bird). In the early dramas Love had been like Death,

a cruel, fatal force that made for tragedy and destruction. In Joyzelle it becomes a nobler and more beneficent thing. The souls of the lovers have a natural affinity, are born in the same star, and their union brings peace and joy and happiness to all. The most optimistic and the most beautiful of all Maeterlinck's dramas is L'Oiseau Bleu. Here the invisible power is no longer Death, or Grief, or Fate, hovering near us, ready to take possession of the soul at any moment. It rather flies from us. The invisible something is Happiness, represented by the Blue Bird. Those who seek it find it not in the past, or in distant lands, but rather at their own fireside, lighted by a gleam of the ideal. The essence of the Blue Bird is summed up by Goethe in the words:

> Willst du immer weiter schweifen?
> Sieh, das Gute liegt so nah.
> Lerne nur das Glück ergreifen;
> Denn das Glück ist immer da.

(Why will you always wander so far away? Behold, the Good lies so near you. Only learn to seize upon Happiness, for Happiness is always there.)

But the striking change in Maeterlinck's attitude toward the universe, Fate, and Death, which we have just seen exemplified in his later dramas, manifests itself more fully in two or three essays, especially in the one entitled La Sagesse et la Destinée (Wisdom and Destiny). Here he no longer broods over the dreadful mysteries of Death and Fate, no longer strives to analyze the vague feelings of terror so characteristic of the early dramas, and which serve to make them not plays for marionettes, as Maeterlinck calls them, but rather for sanitariums where dwell those who suffer from neurasthenia. In this book Maeterlinck still deals with Fate, but now he transposes it from the outside to the inside; that is, to the characters of men. If it is true, he says, that predestination dominates all the circumstances of our life, this predestination is found only in ourselves and in our character, and character is what a man ought to modify the most. According to our idea of happiness, love or hate will triumph in us and outside of us. "If you turn your eyes to the evil, evil will triumph; but if you have taught your regards to attach themselves to sim-

plicity, sincerity, and truth, you will see at the base of all things only the mighty and silent victory of what you love."

Thus we see that, in its essence, the second or optimistic view of things of Maeterlinck is the theory of the Inner Life as opposed to the indifferent, crushing, blind forces of Fate all around us. He has but little to say about the world of mankind and their affairs. He has little to do with the great questions of the Whence and Why and Whither of our existence. We see the innumerable, silent, inexorable forces of Nature outside the soul of man, ready to crush and destroy. This is the Fate that now takes the place of the earlier fear of Death; it is the expression of cosmic terror that came to Pascal looking at the starry firmament above; that caused Herbert Spencer to say that the thought of infinite space, existing from all time, was something he could not contemplate without shrinking; and that filled the heart of Tennyson with despair and fear, and made him cry out:

> What is it all, if we all of us end but in being our own corpse-coffins at last?
> Swallowed in Vastness, lost in Silence, drowned in the deeps of a meaningless Past?

Thus we find, even in this later work of Maeterlinck, still the same sense of mysterious powers outside of the soul, and still the same tendency toward pessimism. But now there is a change in the attitude of the soul itself toward external fate. In the early dramas we saw only weak, helpless creatures, waiting passively in fear and trembling for the dreadful thing to come; a state of mind which induces not only resignation but paralysis of the will, the negation of all energy, and the neglect of all the normal activities of life. Maeterlinck saw himself that this attitude was not a healthful one; that a man must struggle against despair, must seek happiness in spite of all things; for the soul is made for happiness as the body is made for health. And so we see in his later work not only a more hopeful spirit, but a new interest in life, more activity and stronger characters. He now prepares to study the means by which a man may arm himself against the blind forces of Nature and of Fate. These means he finds entirely in the development of the Inner Life, in the cultivation of

love, and duty, and brotherhood, and the little nameless acts of kindness and of love that make up the best part of every good man's life. It is true that all about us and in us are blind and enormous forces which penetrate us, mold us, animate us, without suspecting our existence. It is true that these forces affect the wise man as well as all other men, but he has the power of turning them into good. Even suffering is one of the elements of wisdom. Wisdom, then, is man's only weapon against fate, and in the volume entitled La Sagesse et la Destinée (Wisdom and Destiny) we have the different elements that make up this Sagesse, or Inner Life. And here, as in all Maeterlinck's books, we are confronted on every page with reminiscences of other writers, from Plato to Emerson and Browning. So that Maeterlinck's real subject is the old, old theme of the Inner Life as contrasted with the outer life. He has little that is new to say on this subject. His remarks are mostly in the form of disconnected musings on various phases of the Inner Life and the expansion of suggestive thoughts borrowed from other mystics, past or present. One seeks in vain for a definite system. The chief thing we admire about him is not logical thought, constructive genius, but beautiful language and a strange vaporous atmosphere of poetry and sadness that hovers over all he writes. And yet we do find in broad outlines some of the ways in which the Inner Life must be cultivated. It must be done by developing the subliminal consciousness, by detaching ourselves from the belittling ambitions of the multitude, by plunging the soul into the beneficent stream of silence. Maeterlinck adopts for his own use the modern doctrine of the subliminal consciousness. We possess, he declares, a *moi* (ego) deeper and more inexhaustible than the *moi* of our passions and pure reason. Ordinary consciousness is only a plant on the surface. It is by cultivating this subliminal consciousness, by letting its mystic powers overflow the threshold of ordinary consciousness, that true wisdom is attained, and that the sense of the Infinite is aroused—without which nothing is worth while in life; for a man is wise, he says, only in proportion to the active predominance that the Infinite acquires over all he does. Thus we see that for Maeterlinck there are only two things of any importance: the great un-

known Universe outside of us, and the soul, with its infinite possibilities, within us. And in this respect as in so many others, he resembles all great mystics, past and present; with this difference, however: that under the influence of modern science he puts the inexorable laws and forces of Nature in place of the personal God. Ages ago Saint Augustine cried out, "God and the soul; the soul and its God; nothing more." And a few years ago I saw the same sentiment expressed by a modern poet:

I wish I could get the peace of the mountains into me.
The wind roars about them, surging up from the sea;
They have cowls of the mist and rain for their garments gray.
The world is a dream where the death-bells forever toll.
There is nothing at all that lives, they say, but God and the soul!
Nothing at all that matters, but God and the soul!
Oh, I wish I could get the peace of the mountains into me,
And not have all the world a burden to me.

Among the most efficacious means of attaining the Inner Life is Love, and here again we are met not by clear thoughts, but by vague and beautiful rhapsodies. There is little of the material in Maeterlinck's theory of love. In the early dramas it was a mighty force snatching men, and especially women, to destruction. In Joyzelle, as we have seen, it is treated as a mystic affinity coming to the hearts of those born in the same star. In the essays it is mostly treated in the form of dogmatic and poetic statement; as, for example, "Love and you will become more wise. Love is the great educator. Supreme love is only the dazzling radiance of the Infinite and Eternal that we must seek to win." Yet this love must not dwell aloof from men. We must love our fellow men, and especially love them in all that is beautiful, good, generous, and great. Outside of that is no happiness. Thus we see that this Inner Life is not the monopoly of the learned and the intellectual. Love is more than knowledge. It is by the heart that we reach the highest summits of life; by the good we can do, by using our minds in the service of goodness. The good we have done becomes joy for us at the same time that it enlightens others, since nothing can make us happy but the good. And so it is that Maeterlinck makes Goodness a necessary part of the Inner Life. Indeed, there can be no inner life in evil at all.

True wisdom arises less when we begin to know than when we begin to grow better. It is not given to every man to be heroic, admirable, victorious, genial, or even happy in outward things; but the least favored among us can be just, loyal, gentle, fraternal, generous; the least endowed can accustom himself to look around him without ill will, without envy, without bitterness or useless sadness; the most disinherited can take a silent part, which is not always the least good, in the joy of those who surround him; the least clever can know to what degree he pardons an offense, excuses an error, admires noble words or acts; and the least loved can love and respect Love. Thus whatever happiness a man can have amid the indifferent forces of Nature comes from his Inner Life, which he must build up himself. This is not to say that the wise man does not suffer; but suffering itself is one of the elements of wisdom. It is not, says Maeterlinck, a question of avoiding suffering, because it will be inevitable. It is a question of choosing what suffering will bring us. The power of destiny is limited in those who become better. One can have high intellect and never come near happiness. But one cannot have a soul gentle, pure, good, and not know something more than the unhappy know.

We have thus seen a striking contrast between the early and the later views of Maeterlinck in regard to the great mysteries of life. In the early dramas he was a pessimist of the most unmitigated type, and could see only the dark side of things. In his later work he caught a glimpse of the other, brighter side of life; for there are two sides to all things. Mr. Ruskin says, "This I know, and this may by all men be known, that no good or lovely thing exists in this world without its corresponding darkness; and that the universe presents itself continually to mankind under the stern aspect of warring, or of chaos; the good and the evil set on the right hand and the left." This phenomenon is spoken of under different names: Optimism and Pessimism, the Ideal and the Real, Enthusiasm and Cynicism. All men know what this strange contrast in their nature is; all under different circumstances at different periods of their lives—nay, in the different moods that cross the horizon of their daily experience—look at life on the bright side or the dark side. There are some

natures, however, that seldom vary from one aspect to another, and who are constitutionally pessimistic; such are Lucretius, Leopardi, Amiel, and especially Schopenhauer, who, himself, tells us that when seventeen years old he was as much overcome by the misery of life as Buddha when he saw for the first time sickness, age, pain, and death. There are other men who are as naturally optimistic as the above mentioned are pessimistic; who are freighted on the side of hope, who always look on the bright side. Such was John Wesley, who said when he was eighty-seven years old, "I do not remember to have felt lowness of spirits for a quarter of an hour since I was born." Such were Emerson and Wordsworth, and especially Browning, to whom "low aims, despondency, and cowardice are the cardinal vices." To which of these groups does Maeterlinck belong? There can be no doubt that in the earlier part of his life he was a pessimist of the blackest stripe. In his later work he has striven manfully to become an optimist. Has he succeeded? He has done what he could to become so. He has filled himself with the writings of such men as Novalis, Emerson, and Browning, and yet his optimism seems only half-hearted. We see him making an earnest endeavor to overcome the natural tendency to look at the dark side. We must be happy, he cries out, in order to make others happy, and we must make others happy in order to remain happy ourselves. Let us try to smile in order that our friends may learn to smile, and then we, too, shall be really happy ourselves. And again he says, "Let us be convinced that the chief duty of our souls is to be as complete, as happy, as independent, as great as possible." But, after all, his optimism is pale, and not altogether convincing. It is not like the cheerful faith of Wordsworth that all which we behold is full of blessing; not like Tennyson in his "Sunset and Evening Star"; or even like Renan, who, when he had lost his faith in the saints, the Virgin Mary, and other tenets of the church, out of the ashes of the old faith—reverently lifted on to the high places of the soul—caused to leap a brighter flame: a new religion, without text or dogma, and almost wholly moral; a belief in the vast order of the universe, speeding through the cycles of time toward some divine intent, and furthered on its

gracious plan by every private act of mercy or renouncement; by all the tendencies of effort which make for righteousness.

The optimism of Maeterlinck is rather of a modified Stoic type,—a gentle and calm attitude of the soul toward all events, based upon the Socratic conviction that no evil can befall the good man in life or death. And this optimism holds out a goal, not only for the individual man, but also for the whole of Humanity. To the former Maeterlinck points the way to the inner citadel of the soul, against which the storms and tempests of fate, sorrow, pain, and even death, may beat in vain. To Humanity he holds out the ideal of a spiritual perfection in the future, when the grosser, more sensual pleasures will give place to the joys of the intellect, and especially of the soul. Maeterlinck has used a beautiful figure to symbolize this progress toward peace and quiet: the figure of a river descending from the mountains and flowing through the cities of men, but later, as it nears the great sea beyond, finding once more the purity and freshness of its early day. This figure, which involuntarily suggests the similar figure in Matthew Arnold's beautiful poem, entitled, "The Future," sums up Maeterlinck's view of the kind of happiness attainable by the individual, as well as by humanity as a whole:

> 'Tis thus that a beautiful river descending from the heights, and all resplendent with the nobleness of the glaciers, finally flows through the plains and the cities where it receives only poisoned water. It becomes turbid for a short time, and we believe that it has lost—never to regain it again—the image of the pure sky which it had borrowed from the smooth pools of the mountain springs, and which seemed to be its soul and the profound and limpid expression of its force. And yet, see it once more, yonder, beneath those mighty trees; it has already forgotten the muddy deposits of the city streets. It reflects once more on the surface of its transparent waves the azure hue of the sky, and bears it to the sea as clear as it was when it still smiled amid the springs of the mountains whence the river took its source.

Oscar Kuhns.

Art. IV.—RELIGION AND RIGHTEOUSNESS

Religion and righteousness are ideally one in the thought of God; they have not always meant the same thing in the language of man. Primitive religions looked almost wholly toward the divinity; they concentrated all religious effort on worship. Their supreme end was to secure the favor of the gods. Worship was a magic formula, an incantation, and sacrifice a gift to purchase divine favor or expiate divine vengeance. Life thus becomes a round of ritual acts, and the religious man is he who has become most adept in performing those liturgical requirements which placate the Deity and secure his support. To this class belong most of the pagan religions and also Pharisaic Judaism. Here must also be classed all those Romanists and Ritualists who hope to appease God or obtain the assistance of the Blessed Virgin and the holy hierarchy of the saints by prayers, masses, candles, and votive offerings. Here, too, we must class Antinomian Protestantism, with its credit system of religion, and the pseudo-orthodoxy of modern religious demagogism, with its pseudo-experiences, unethical conversions, and self-regarding morality. Spiritual religion, on the other hand, has always looked toward man; it seeks not so much to cajole the Deity into compliance with human wishes as to bring man into harmony with the Divine will. Sacrifice is no longer conceived as an outward, but as an inward act; it has become the offering of a broken and a contrite heart. Prayer is not an order for goods, presented with the stipulated price at the counter of the Infinite, but a pledge of devotion which, at its highest, identifies the worshiper with the purposes and aims of the government of God.

> Sacrifice and offerings Thou dost not desire,
> Burnt offering and sin offering Thou dost not demand;
> To do Thy will, my God, is my delight,
> And in my heart is Thy law.

Such was the religion of the great literary prophets of the eighth century before the advent of our Lord. Jehovah is holy; and his people must be holy; and this holiness is no mere Levitical clean-

ness, but the ethical perfection of Jehovah, our righteousness. He proclaims through Isaiah:

> Trample the courts of my temple no more nor bring me oblations;
> Vain the sweet vapor of incense; to me it is hateful;
> Wash, make you clean, and no more let your sin smite my vision.

Through Amos God speaks even more strongly, in his passionate poesy:

> I hate, I loathe your feasts,
> I will not smell the savor of your festivals;
> Away with your clamor of song!
> I will not listen to the lays of your lutes;
> Let justice roll on like the waters
> And righteousness as an unfailing stream.

And by Hosea he says:

> I will have loyal love and not sacrifice, and the knowledge of God rather than burnt offerings.

Hebrew monotheism is wholly based on this ethical conception of God. It was probably by reflection upon the righteousness of Jehovah that the conviction came of his universal sovereignty. Righteousness is no local attribute; it is one and the same everywhere. Through the vision of a righteous God the earlier henotheism was transformed into monotheism. History has justified the claim of the prophets, and the Hebrew Jehovah has won acceptance as the only true God through this attribute of righteousness. It is, however, in Christianity that the several hemispheres of devotion and conduct become wholly united. With Jesus, religion is identified with spiritual obedience. His promises and benedictions are not pronounced upon the ceremonially correct, but upon the ethically pure. His aim is the realization of the Kingdom of God in which the children of earth shall conform to the holy will of the Father as do the hosts of heaven. The Messianic peace is proclaimed for the men of good will. Righteousness itself is transmuted into something radiantly beautiful; it is neither the servitude of legality nor the unchartered freedom of license, more tyrannical than law itself, but loving loyalty to the Father's will. It would, however, be wholly to misunderstand Jesus and the prophets of Israel to find in their enthusiasm for righteousness

only an individualistic ethics and a self-regarding morality. The gospel is the announcement of the Kingdom of God; a new social order in which mankind are brothers because sons of one Father, even God. Salvation is deliverance from selfishness. Our modern evangelistic cant about saving souls is but a poor caricature of the thought of Jesus. The saved man of the gospel is he who has lost himself for the ideal good of the Kingdom. Jesus came not to save souls merely, but to save humanity. The world is the object of his redemptive work. His righteousness invades every sphere of human life. The body is saved as well as the soul. All places, all times, all acts, all relations are made sacred by the consecration of the Cross. The program of Jesus is more than the rescue of individuals from future doom, it is the salvation of society. He proposes nothing less than the transformation of this bad world into a good world. He will not only save our souls from sin, but our business from baseness, our politics from pollution, and our society from selfishness. His kingdom is not *from* this world, but it must be *of* this and all worlds. In his name we have the right to claim the earth, with every earthly interest, for God. One who reads the Sermon on the Mount, or, indeed, any portion of the recorded teaching of Jesus, can only marvel at the amazing contrast between the simple gospel of the Kingdom and the enormous ecclesiastical and dogmatic structures which profess to be built upon it. No wonder that a theological Scottish woman said that she did not care much for the discourses of Jesus because there was too much morality in them. From the standpoint of the Protestant scholasticism of the seventeenth century or the crass evangelicalism of the nineteenth there must be an uncomfortable feeling that our Lord is both a heretic and a schismatic. It is not surprising that, to avoid that unpleasant conclusion, recourse is taken to uncandid exegesis or to disingenuous explanations. The teaching of Jesus is regarded as a counsel of perfection, true in the world of spiritual vision, but wholly impracticable in the realm of hard, unyielding reality. Such is the open and frank method generally adopted for escaping the revolutionary logic of the Sermon on the Mount and kindred teachings of our Lord; but, unfortunately, it too often very thinly disguises the unavowed

conviction that the Kingdom of God, as taught by Jesus, is not merely impracticable, but inadvisable. We pray, "Thy kingdom come," but we do not really want it to come in the way it must come—across the wreck of our selfish aims, our petty ambitions, our social aspirations, our love of power and ease, or our enjoyment of wealth and culture. It is easier and cheaper to realize a narrow standard of personal virtue than to sacrifice the whole range of selfish interests to the ideal of social righteousness.

It is hardly necessary to repeat the old story of the process by which the primitive Christian ideal became sophisticated, not to say perverted, into that motley assemblage of creeds, confessions, institutions, and practices we now call Christianity. The cross, indeed, can never quite lose its power of wakening altruistic feeling, even where its meanings have been most grossly misinterpreted. Yet, in many ways, the church, like the natural man, is very far gone from original righteousness. The historical method, which has so vitalized every field of human thought, has not been least fruitful in its disclosure of the processes of development through which the Christian faith has passed. The revelation is one on which we cannot look without a mingled feeling of pleasure and pain. The Kingdom of God has expanded, but almost in spite of Christendom itself. The shadow of Roman imperialism fell across the church and straightway the lust for power supplanted the enthusiasm for righteousness, and there grew up a proud hierarchy in whose ecclesiastical despotism and spiritual tyranny Cæsar might seem almost to have conquered Christ. The leaven of Greek philosophy mingling itself with the simple spiritual ethics of the gospel, the desire for truth displaced the hunger for righteousness, the science of dogmatics was born, and the new faith constructed for itself a thought-world to which it could retreat from the strenuous duties of life. Intellectual orthodoxy was substituted for moral orthodoxy, and opinions hold henceforth a larger space than conduct in religious thought. Hence the present almost complete separation in theological study of the disciplines of Christian ethics and Christian dogmatics.

Closely allied to this corruption of the faith is a parallel transformation of the moral ideal of Jesus. Some taint of

Oriental mysticism began the mischief, but it was reserved for the philosophic ethics of Greece and Rome to complete the work. The intense individualism of Greek thought utterly distorted the altruistic ethics of Christianity, and instead of a noble brotherhood who can achieve righteousness only by the way of sacrifice and mutual help, we have a race of philosophers striving after a personal virtue that takes no account of human solidarity or social righteousness. The way of holiness becomes mere self-discipline, and solitary ascetics pursuing painfully the path of personal self-culture in sanctity take the place of the joyful bands of martyrs.

It was a favorite saying of that great teacher, Dr. George R. Crooks, that the first great heresy was the denial of the priesthood of the people. When the priesthood of the people was lost in ecclesiasticism, when the simplicity of the primitive spiritual ethics was forgotten in elaborate dogmatic systems, and when the primal passion of the cross in its all-surrendering devotion gave way to stoic and monastic virtue in its lonely search after mystic communings with God, then the way was fully open for the heresy of heresies; the fatal cleavage of life into the separate spheres of the sacred and the profane, the religious and the secular. The gospel of the Kingdom is wholly denied when any sanctity is taught which can be achieved only by cloistered souls. The righteousness that cannot exist in warmest and closest contact with every interest of life may be pagan virtue, it is not Christian holiness. That can be achieved only in the fellowship of the Christian community.

The Protestant Reformation was immediately inspired by the revolt of the personal conscience against the penitential system of Rome, with its theory of a funded righteousness at the disposal of the church and its clearing-house method of salvation. But the fundamental error of the system passed over into the Reformed theology, for the essential falsehood was not in the grand Catholic ideal of the solidarity of salvation, and not even in the mechanism of sacramental grace, but in the notion that credit of righteousness can be transferred by a legal fiction apart from the gift of a real righteousness. The scholastic distinction made in the Reformed theology between the active and passive righteousness of Christ involved ethical consequences not less odious than the the-

ory of indulgence and the doctrine of the mass; and the mediatorial theology, by placing a false emphasis on the priesthood of our Lord, obscured his prophetic office as herald of the new law, and his high prerogative of kingship, which claims the loyal obedience of all lives. The smoke of the priestly censer has so filled the temple of our faith that we see the kingly scepter and crown only with clouded vision. The reign of the theologian is only less baleful than that of the priest because the thought-world is more responsive to the free play of the spiritual forces than the world of custom. Yet the makers of dogma have had little actual touch with the real life of man. The laity are not without a measure of warrant for their impatience with the war of opinions and speculations which so largely occupies the attention of the theological world. Theology has few answers to the real problems that confuse the mind and perplex the will. The plain man is quite justifiable in thinking that the difference between lying and truth is of immensely greater importance than that between Calvinism and Arminianism. There will be a glorious renascence of Christian theology when we bring doctrine to the test of life.

No words of mine must ever be construed as undervaluing that noblest intellectual discipline, that queen of all the sciences, Christian doctrine. So long as we are thinking beings we can never exclude religion from the realm of reflection; nor ought we, if we are to obey our Lord's command to love God "with all the mind." Yet, just because it is a science, it cannot be rightly pursued in the temper of the priest, but only with deepest humility and with absolute candor. The pride of opinion and the passion of orthodoxy must be far from it. Truth is the child of freedom and not of authority. That Christian scholar is fatally handicapped in the combat with skepticism whose mental processes have been poisoned with the virus of insincerity. The teaching of religion is too often associated with an intellectual cocksureness whose blatant demagogy of assurance has little in common with that deep reverence and humble loyalty to truth which must characterize a moral faith. A faith rooted in righteousness will be a brave faith; it will have sufficient courage not to be afraid of truth; it will never dare, in the words of Bacon, to "offer to the

God of truth the unclean sacrifice of a lie." From artificiality and dishonesty of thinking there is no long road to immorality of conduct. The stress laid by the Reformers, and still more by the Confession builders, upon the doctrines of grace involved a danger to morality, however, not so much because of any essential immorality of these doctrines as because of the individualistic type of morals which was taught in connection with them. Vicarious atonement does not necessarily destroy human responsibility. The Federal theology, when stated in the sense of the biological, sociological, and ethical oneness of the race, might have been made a doctrinal bulwark for social righteousness. The vicarious idea itself is of the very essence of social morality.

The same weakness which marked the Protestant Reformation on the ethical side has been a chief shortcoming of the evangelical revival of the eighteenth and nineteenth centuries. The late Dr. R. W. Dale, of Birmingham, affirms that

> The revival had no ethical originality. It ought to have accepted, but did not, the responsibility of carrying forward the moral reformation which Protestantism had only begun. It has done very little to give us a nobler and more Christian ideal of particular life. It has shrunk from politics. It has regarded literature and art with a certain measure of distrust. In business it has been content with attaching divine sanction to recognized virtues. Evangelical Christians have hardly touched the new ethical problems which have come with the new time.

With regard to Protestantism, and of Methodism in particular, Mr. Dale remarks:

> There was one doctrine of John Wesley's—the doctrine of perfect sanctification—which ought to have led to a great and original ethical development; but the doctrine has not grown; it seems to remain just where John Wesley left it. There has been a want of the genius or the courage to attempt the solution of the immense practical questions which the doctrine suggests. The questions have not been raised, much less solved. To have raised them effectively would have been to originate an ethical revolution which would have a far deeper effect on the thought and life—first of England, and then of Christendom—than was produced by the Reformation of the sixteenth century.

This conclusion of the great English Independent concerning the Evangelical Revival of the eighteenth century needs considerable qualification, for that movement certainly did issue in a great moral and social transformation of the English-speaking world;

but it may be affirmed definitely and candidly of much of the popular evangelism of the present moment. It is lacking in ethical fervor, except in the narrowest sense of indorsing personal virtue. It blindly refuses to view life in its full breadth and wholeness as the sphere of the religious consciousness. It has often all the narrowness and bigotry of the elder orthodoxy without the moral dignity and intellectual force which gave to that a real nobility. Great awakenings come and go, but leave the social life of communities unmoved and unchanged. As a result, very good people allow themselves to decry "mere morality," as they slightingly call it; as if it were possible to place any laurels on the head of religion by insulting goodness. The feeling is only too prevalent that the excellences of non-professors of religion are, as the early Christian Fathers regarded pagan virtues, only splendid vices. We are apt to forget that, while a large measure of human virtue may exist apart from the avowed Christian profession, real religious faith cannot exist a moment without goodness.

The large-minded Christian does not compromise his profession, but is in full sympathy with the spirit and practice of his Master, in doing honor to moral excellence wherever met. To decry natural virtue is to outrage conscience; it may become dangerously near to the sin against the Holy Spirit, whose essence is perverse moral judgment and whose issue is judicial blindness. One wonders, indeed, at a time when so much is said of the offices and work of the promised Paraclete, whether indeed that Blessed Holy Person visits the earth only to attend revival meetings. Is he not in every great process of history and life by which the world grows better? We do well to rejoice in every manifestation of generosity, truthfulness or self-sacrifice as a sign of his holy presence. At least it were well to earn the right of criticizing "mere morality" by the realization in our lives of some transcendent righteousness in the white light of whose splendor all other virtue shows dull and dim. The righteousness of the Kingdom must attest itself as such by exceeding all narrowness of ideals of righteousness. The face of Jesus Christ shines with a glory of grace and truth in whose radiance all the beauty of earth seems a blasted and blighted thing. It may be that the church no

more than the world could "abide the day of his coming." The church thus far has failed to realize that Kingdom of God whose first note is righteousness. All pious efforts to deny or palliate that assertion involve the peril of blinding our moral vision or paralyzing our activity. We shall gain strength for our personal religious experience and vigor for militant service by a perfect clarity of moral and spiritual vision as to the actual condition of the church in our times. The church has not failed in the production of many holy lives and the comfort of many sorrowing hearts. She has been, and is still, the refuge of the sinning, the shield of the tempted and tried, and the asylum for the suffering. The church has failed to consummate her full mission, to achieve the one supreme end for which she exists in the world—to proclaim and realize the Kingdom of God. The church is not yet able to fully fashion the usages of society, the ethics of trade, or the maxims of politics. The sacred and the secular are still sharply severed, not only in human speech and actual life, but, I fear, also in the thoughts of Christian people. Religion still consecrates graves and not market places; life is left under the curse and only death is blessed. The sanctuary is called sacred, and not the shop and store; the house of God is thought holy, but not the house where we live and work. The priesthood of the people, lost in Romanism, has not been fully recovered in Protestantism. The mere recognition of lay activity in religious work, and the admission of the laity to a share in ecclesiastical rule, is no full restoration of the lost function. The universal priesthood can be realized only when every human duty becomes a religious service, a sacrifice offered to the Lord. Meanwhile the clergy are "the religious," and there are not wanting silly souls, wise enough in worldly wisdom, who, as absolutely as any papist, charge their minister with the main responsibilities of their religion. The well-known passage from Milton has not lost its meaning after three centuries:

> A wealthy man addicted to his pleasure and his profits finds religion to be a traffic so entangled, and of so many peddling accounts, that of all mysteries he cannot skill to keep a stock going upon that trade. What should he do? Fain would he have the name to be religious—fain would he bear up with his neighbors in that. What does he therefore but resolve to give over toiling, and to find himself out some factor to whose

care and credit he may commit the whole managing of his religious affairs; some divine of note and distinction that must be. To him he adheres; resigns the whole warehouse of his religion, with all the locks and keys, into his custody; and, indeed, makes the very person of that man his religion; esteems his associating with him a sufficient evidence and commendation of his own piety. So that a man may say his religion is now no more within himself, but is become a *dividual movable*, and goes and comes near him according as that good man frequents his house. He entertains him, gives him gifts, feasts him, lodges him; his religion comes home at night, prays, is liberally supped, and sumptuously laid to sleep, rises, is saluted, and after the Malmsey, or some well spiced beverage, and better breakfasted than He whose morning appetite would have gladly fed on green figs between Bethany and Jerusalem, his religion walks abroad at eight, and leaves his kind entertainer in the shop, trading all day without his religion.

There are not two worlds—a God's world in which we worship, and a devil's world in which we work. There are not two rules of life, but one—one for spirit and sense, one for soul and body, one for worship and work, one for religion and business, one for heaven and earth. We buy and sell, work and play, vote and govern with the same immortal souls with which we preach and pray and praise. God must be everything to us or at last he will be nothing to us. A religion which cannot save the outward life of man from selfishness and dishonor will fail at last to save our souls from hell. The sanctity which fails to consecrate all places, all times, and all acts will at last abandon our sanctuaries to irreverence, our Sabbaths to desecration, and our worship to the profanity of empty formality. Religion cannot remain religion when it fails to be identified with righteousness. Our God must become more than a word in a book, a sentence in a creed, a definition in our catechism, a proposition of theology; he must become the living God, present in all energy and immanent in all life.

Our religion has not yet been able to make the business life of our Christian men righteous, according to the Christian ideal. At its best it rarely rises above the level of the recognized standards common to respectable humanity everywhere; at its worst it too often falls below the measure of common integrity. No remark is more frequently heard, even among respectable business men, than that altruistic considerations must not be carried into business activities; that the unworldly ethics of the Sermon on the

Mount do not apply there; that, in short, while money should be given away by the law of Christ, it can be made only by the laws of trade. From the standpoint that the morals of self-interest alone rule in the market place it is not far to the lower depths. Our Napoleons of finance are legalized brigands in whose trail are hosts of plundered weaklings. Great corporations become unblushing violators both of divine and human law. Railroads give rebates to favored trusts, and their officials escape the penitentiary by charging them to false accounts. The proof of these statements is written large in the records of court proceedings and legislative investigations. Nearly all large contracts involve bribes, "rake-offs," and other forms of blackmail and theft. Time is wanting to tell the sickening story of the evasions, subterfuges, adulterations, lying advertisements, which make up so large a part of what is called business. Everyone knows that, besides the legitimate brokerage necessary to exchange of commodities, there is an immensely larger sum constantly changing hands which represents no social or economic service rendered to anyone under heaven. The gambling of the stock board and other exchanges places millions in the pockets of those who never earned them, millions filched from useful toilers with hand or brain. Even the ministers of religion may be found among the sharers of these ill-gotten and dishonest gains. Meanwhile the relation of the wage-earners to their employers is that of industrial war.

Nor is political life of to-day in any deep sense Christian. There are no viler cesspools in our civilization than those where crawl, hiss, lie, and cheat those wretched "serpents of the slime" called party workers. Many noble men adorn our public life, but there are few, indeed, who are brave enough or strong enough to dispense with the services of these vile creatures. And there are multitudes of Christian men whom these so-called practical politicians can always depend upon to vote the straight party ticket, though it had Satan at the top, Beelzebub at the bottom, and the Devil in the middle. Great States and cities are held up in open daylight by bad, bold robbers, called bosses, and forced to "stand and deliver." The early Christians lived in a state of society and under forms of government made by men of wholly different re-

ligious ideas from themselves. Fifteen centuries of Christianity have changed all that, but only as an external fact, and, while admitting great practical advances, it may be doubted whether the actual standard of political ethics is much higher in so-called Christian nations than in the Rome of the Antonines. Jesus has not yet "taught repentance to the nations," as Guizot affirmed.

Nor can we look with entire satisfaction upon the social world. Custom with its slavery, fashion with its folly, and wealth with its sordid mercantile standards and vulgar love of display, are in full evidence at one extreme, while at the other is the barbarism of the narrow streets and crowded tenements; a more fateful peril to civilization than the savagery of tropic tribes or dark continents. We have, indeed, become more humane in our theory. A stern and implacable theology no longer condemns irresponsible infants to endless damnation in the future, but thousands of helpless babes die in rotting slums, in the present, in the very shadow of the temples of Christ. We no longer have an aristocracy of the elect, chosen by arbitrary good will to endless bliss, but we have an artificial selection wrought by the structure of society which marks these for earthly ease and respectability and those for misery and vice. The Kingdom of God has not yet come in power to any human heart who does not feel this predestined crime and wretchedness, possible in Christian countries, as a personal stain on his conscience, as a limit to his full religious joy, and as the call of the cross to share the humiliation and passion of his Lord. Religion has not yet wrought social righteousness.

Nor can the church itself claim to be undefiled by sin and unsoiled by selfishness. They are not always clean who bear the vessels of the Lord. Preferment in the church is not always given to deepest humility and unaffected piety, but to self-seeking, persistent politicians. When we are more anxious to hush up scandals than to cast away the "garment spotted by the flesh," when mistaken mercy condones moral obliquity and the lack of a fine integrity, while those who denounce the sin are made to suffer worse than those who committed it, when the church is impatient of moral sermons, when heresy-hunting bigots win unstinted applause for their denunciations of the Christian scholars who seek

to follow the Spirit by the path of history rather than by that of tradition, when variance of opinion is regarded as a worse heresy than intolerance and insincerity, when, in short, a spurious orthodoxy has brought forth its legitimate fruit of a conventional piety —then may we expect chilling mists of suspicion and doubt to drift slowly in until they wrap all the headlands of hope in their gloom.

The church has in large measure lost the power of effective discipline. It is questionable whether any pastor who seriously attempted it would not find himself soon without moral or other support from the ecclesiastical authorities. John Ruskin, in one of those drastic letters to the clergy which have been a moral tonic to many of us, insists that we are too much occupied in trying "to get wicked poor people to go to church," whereas the real necessity is "to keep wicked rich people out of church." It is possible that it has been through a wise instinct that the penalty of excommunication is rarely administered in our times; it may be well for the church to have a motherly tenderness which will not cast out the weak, the erring, or the unfortunate so long as they can be helped. Yet it is not well that the flame of social and personal righteousness often burns too feebly to act as a spiritual excommunication, which might either win offenders to amendment or force them from the fold. Verily, we need again the strenuous, insistent, prophetic voice proclaiming "the day of Jehovah."

It would not be just to judge the actual status of religion on the morn of the twentieth century solely by observation of repellent phenomena such as those just briefly catalogued. The Kingdom of God sometimes makes swift and sure advances along quite unexpected lines. It is broader than the church, and its supreme energy has sometimes been outside all organizations. To no age has God given more or greater prophets than our own. Never has there been more earnest endeavor to apply Christianity to the solution of every social and moral problem. Never did religion come nearer to meaning righteousness than to-day. In spite of formalism and priestcraft in religious organizations, in spite of bigotry and obscurantism in religious thought, in spite of a narrow and self-centered theory of the religious life, the church has in no age so vividly realized the actual Jesus, or so thrillingly felt the mag-

netism of his Spirit. Criticism has removed the walls of dogma and tradition that hid him, history has annihilated the years that divide us from him, and the scientific temper of thought has brought to the nurture of our faith the candor of mind and reverence for truth which leaves every door of the spirit wide open for his coming. The world is beginning to experience again that fine fervor of passionate self-surrender, that mighty thrill of brotherhood that followed the first preaching of the Cross. True prophetic voices are crying to Zion, "Behold your King!" And the world sees him as never before: not only bearing the priestly breastplate of atonement and intercession, but as a prophet walking the weary ways of earth with the message of the perfect law, and as a king who claims the homage of a perfect obedience.

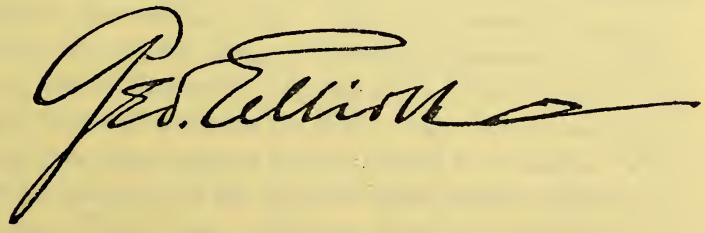
Science has taken counsel of history. Even political economy in the light of the historic method has learned that the barren and frigid maxims of abstract economics get new readings in the light of actual social forces. The economist and sociologist of to-day boldly teach the all-importance of ethical considerations in the organization of civil and economic society. There are no laws of trade, no blind factors and forces making for wealth, which are independent of the laws of God. The universe is pledged to righteousness. This is as genuinely the message of the savant of our day as of the Hebrew prophets more than two millenniums ago. Biology, psychology, and sociology have laid the foundation of the new sociological ethics, whose protest against individualism is but a scientific demonstration of the doctrine of the Kingdom and the Cross. Creation is built on the lines given in the character of the Son of man; its foundations are laid in the righteousness of law and its towers arise by the righteousness of love.

The church is learning that its Lord requires service as well as services, and that the loftiest worship of God is found in the lowly service of man. A generation ago the most read tract was William Reed's Blood of Jesus. To-day it is Henry Drummond's Greatest Thing in the World. The church is almost ready to extend her arms and take in the home, the market, the shop, and the field. Then shall every act of man become a prayer, every meal a sacrament, and every word a benediction. Humanity shall wor-

ship in some vaster temple, whose larger music shall be not alone the choral chant of choir and congregation, but the mightier music of manual toil, the liturgy of labor, whose organ strains are sounded by humming spindles, roaring furnaces, and rattling cars. Then shall all places be sacred; each smoking forge, mechanic's bench, merchant's counter, banker's desk, and kitchen table shall be a holy altar and all deeds wrought there sacred ministries. Not the bells of the high priest's robes alone but those on the horses in the streets as well, not the dedicated vessels of the sanctuary alone but every pot and kettle in the New Jerusalem shall ring with the message and be inscribed with the motto, "Holiness to the Lord." Then shall public office become a true priesthood of justice and voting be guarded as an act of worship, as holy as marriage, as sacred as the sacrament. Then shall our polling booths be to us as holy temples of the Lord, and election days be like the sacred feasts of the Jews when the people went up to Jerusalem.

O, that the vision splendid of the Kingdom may fall on all our life!—on loom and forge, on shop and ship, on field and factory, on office and market place, on palace of justice and temple of faith, until at last the whole earth becomes one mountain of God, one altar, where man, the universal priest, offers his whole life, activity, his eating and drinking, his work and his worship, as a perpetual sacrifice of prayer and praise.

Then will truth and life be one; then will religion and righteousness mean, in the speech of man as in the thought of God, one and the same thing.



Art. V.—STUDY HABITS ESSENTIAL TO SUCCESS

Some months ago a youngerly Methodist Bishop, who has successfully met the most trying administrative duties as well as kept up scholarship standards, disappeared for three weeks. He afterward admitted that he had gathered a bundle of books and gone to a small town where he was unknown and spent the time in study. Dr. J. H. Jowett, widely known as a man of keen and soul-feeding spiritual vision, told a reporter recently that he had to begin his next Sunday's sermon on Monday. He added: "I am not a genius. I can only gather my material as a result of hard and close work." Dr. Arthur T. Pierson, recently deceased, who wrote so profusely and effectively, as well as spoke potently, insisted that his success was the result of long, hard hours at work. He arose at half-past five o'clock and at once put himself to study. His devotional reading was not the mere scanning of so many verses of Scripture, or so many hours of reading Bible chapters. He scrutinized one verse in the Greek and with the aid of best scholarship and widest historical research. In this way he discovered root meanings. Gipsy Smith learned to read by spelling out a brewery sign-board at the side of the road, but he did not stop there. He is now an omnivorous reader of all sorts of literature. Dr. W. J. Dawson came to this country as a great preacher, but he has issued a literary review of books that shows him to be a wide reader of the finest books on every subject. Phillips Brooks was a marvelous student of books while in the seminary and during his earlier ministry. The list of books he read frightens the ordinary man. He tried twice to accept a professorship, once in the General Theological Seminary in Philadelphia and once in Harvard. He was led to it both times by the desire to get time and seclusion for study. He read at every spare minute, and took many trips to Europe purely as a student. Paul was Gamaliel-trained, and his Epistles show posted acquaintance with his day. Even Jesus withdrew from the multitude and pondered the writings of the fathers. God chose Luther and Wesley to lead the evangelistic revivals of recent history. Both

were steady and unswerving students. Many things sidetrack the minister. The church has numerous departments of work, and he must know something of all of them. While F. B. Meyer was actively pastoring in London he was president of every single organization in his church. In America the minister ought never to be an officer in any, yet he must be in close touch with every one. He is in very truth the general manager. Two extremes tempt him. One is, to be busy about many things of detail administration until he neglects the more important. It is very easy to pass by the study periods, and it seems necessary. Good excuses are handy, but they do not feed the mind and fit him to feed the flock. The country minister imagines himself the busiest because so many trifling details fall to his hands. The city man, with countless outside organizations and the paucity of members who have time of their own, unordered by an employer, to do church work, thinks that he is the hard-driven man. Any pastor worth his salt must be perpetually busy with heart, head, and hand. But nothing on earth dare shut him away from study. God never fills the mouth out of an empty head. A few men imagine that their whole task is to make sermons. They refuse to do calling or to enter the plans of the various organizations. They will miss fire as surely as the former. Facts discovered in the faces of people are often more valuable than when bound in books. Physicians must know their patients if they are able to prescribe. Dr. S. Parkes Cadman made three thousand calls last year. But the non-study habit is the most impending danger. A few rules that have come out of busy lives may help all of us.

Personal application is necessary. Carlyle's London study had a double wall to shut out the noise that diverted. But that would have small effect on disturbances that interrupt pastors today. Leighton Parks, who spent several weeks with Phillips Brooks, kept track of the times the door-bell rang there, and it averaged every five minutes, and Dr. Brooks saw everyone who called on him throughout his life. It is better to build a wall around our inner consciousness so that we can enter into our flesh closet on demand. Horace Greeley wrote some of his greatest editorials on the top of his old tile hat while sitting on the steps

of the City Hall facing a rousing procession which he was supposed to be witnessing. Dr. Gladden tells us that George William Curtis framed his great contributions for "Harper's" on a pine table in the midst of the open composing room where the magazine was prepared. Great business offices do not have many rooms shut off by themselves. The desks of the heads of departments touch each other, and great questions that curiosity might enjoy hearing must be settled amid the buzz of other voices and transactions. The world's battles have been guided by generals on the field in the midst of shrieking shells and marching confusions. Boiler makers become so accustomed to the terrible din of their shops that they do not hear it. New York has an ordinance against keeping roosters in the city. Some months ago a sexton put one in a church steeple for a few days and the whole neighborhood was disturbed by the crowing fowl in early morning. The rattle and bang of the elevated and the endless thunder of the streets did not disturb them, but this unusual noise did. It is notorious that great scholars are very absent-minded. It is reported that a German professor once asked his wife what her name was, when he saw her unexpectedly in a store. They get this absent-mindedness about externals by the practice of entering within themselves to study. We must do that, so that we can shut out noise and abstractions at every possible moment. Find some practice that will bring the result. It may be reading aloud. It may be close application to one paragraph until it is mastered. But there is some way, and anyone with the will can find it.

Put yourself at specific tasks. It is easy to scatter. Sharpshooters count tremendously in war-time. Tangible doers are more in demand than tremendous promisers. The jack-of-all-trades is never master of one. Some folk start many things and never complete one good one. Paul said, "This one thing I do," and he did it. Preachers cannot be real estate agents and the best ambassadors at the same time. Phillips Brooks never refused an opportunity to preach. He accepted every invitation in its order and gave no one the preference. Washington Gladden has published more than thirty books, and practically all of them were carefully prepared first as sermons. He set himself to an

exact task and then did it so well that it was worthy of perpetuation. Announce a series of sermons that will compel special and scholarly preparation. Allow nothing to sidetrack them. Aim high with them. Accept nothing but your best production. Preach few old sermons; that atrophies many brains. Use some of the material in them, but prepare new ones every time. Write an article on some subject that stirs you. It may never be published, but it will give you brain-muscle in spite of that fact. Write it over many times, if necessary. It is then almost sure to find its way into type, and that will spur you to try again to reach clarity and the wider influence. Read one heavy book with closest attention if it takes twenty-five months to do it. Skim some. That is a needed ability. Many books have little cream in them. Outline one or two books with great care. Cull the best thoughts while reading. It spoils the pleasure slightly, but it fixes the habit of holding, and it improves style if, in making the notes, one practices putting them in fewest possible words. Phillips Brooks did this with rare skill, as shown in his life. Set yourself at certain tasks; as, for example, read one sermon every morning, for weeks, of some great artist. Translate six or eight verses from the Greek every day, or find the last possible meaning of a much-mooted section. Mark out a brain-stretching task and then do it.

Purchase every idle moment. A much-bothered man finally told an idle fellow, with the appearance of being a professional tramp, to carry a brick around the block. He straightway forgot about it. Coming home that evening he discovered a crowd around his section. He found that the tramp had obeyed instructions. He wanted work more than idleness. He got it after that exhibition. If some men could only buy the time of the loaferish! Harriet Beecher Stowe wrote in the midst of a poverty that compelled cheap or no house help, with many children to hamper, and with a frail body, in snatched-up moments. She wrote twenty-three books. Many times she let her housework go for days to write a story to replenish the emptied household treasury. She would stop in the midst of Uncle Tom's Cabin's most dramatic scenes to give directions about household duties. Joseph Cook carried a dictionary and studied it while the other students were

joking and idling, waiting for a meal to be served. Thus he mastered the hearts of words. Longfellow translated Dante's Inferno by employing the five or ten minutes while waiting for his after-dinner coffee through many months. Darwin was in constant poor health. He could not work more than fifteen or twenty minutes at a time, and that only during two or three periods a day. Yet he persisted through thirty years, and so wrote The Origin of Species on bits of paper which were afterward collected and edited. Phillips Brooks was in his study at eight every morning, and so usually had two hours for reading before callers came. He regularly read on the cars, saying that it was the only time he was not disturbed. He threw the book out of the window, when it was finished, believing that some one would get it. Plan to have some work to pick up at a second's notice. Buy pocket editions of books. Pad coats with them. Never ride any place without blank note paper and pencil. Think outlines. Work over sermon topics. Much depends on an all-inclusive, brief, and attractive title. Inscribe flashing thoughts, which else disappear quickly. Work out picked-up illustrations. Watch for them. Edison said his motto was, "It's dogged that does it." Five minutes reading a day totals three ten-hour days in a year.

Plan a variety. Sameness makes one stiff and stilted. Humanity is preserved by an all-round storing of information. The success of "Billy" Sunday is not an accident. He posts himself in all lines of business. Then he can talk with all classes. Gymnasium instructors search for weak places. They then prescribe exercise with the purpose of developing the whole man. The stiff use of the machine to bring up the weak place is mixed with fun and frolic. Ministers often break from so-called over-work. They study too many serious things. A successful evangelistic pastor always attended a few concerts given by Negro jubilee groups the week before beginning his revival meetings. If there could be clean, sweet, laugh-provoking vaudeville for ministers many of them would be saved to health and a sane set of doctrines. The theologian must learn to play mentally. Fiction helps. It also furnishes the words of the now-a-days. It supplies illustrations, striking and known, since so many read the popular books. Ser-

mon preparation must not be limited to material bearing on the question in hand. Education is not putting facts away in a cold-storage plant. They will then spoil and get stale. Dependence on commentaries is a curse. It ruins originality. It smothers personality. It manufactures automatons. Reading should never be done simply along the line of a sermon. Information should be gathered in a general way. The brain should be trained to furnish material on any subject taken up to be treated in the pulpit. That will require wide and varied reading. One successful New York State minister is the State's finest authority on roses. We have seen that Dr. W. J. Dawson, while a great preacher, is a skilled critic of literature. Bishop Quayle is a nature enthusiast and sees with a lover's eyes the works in "God's Out o' Doors." Phillips Brooks was a great admirer of jewels and an expert in judging them. Some recreate with the kodak. Others find restful delight in the laboratory. A Chicago minister views the stars with his own telescope. Rest with a variety, but put yourself to some hard task that demands will and grip and grit. It may be mathematics, or philosophy, or history, but pick the thing that is hard for you. Write much. Dr. Charles E. Jefferson, one of the most facile writers and speakers in America, for years wrote regularly for thirty minutes every morning. All his pen outputs now find a ready market.

Place material in the mind for the use of unconscious cerebration. In boyhood schooldays we worked at a problem without success until bedtime. In the early morning we awoke to find the solution and method clear. The inner mind toiled while we slept. The same thing happens with sermon preparation if we plan for and expect it. Morning devotions also lay the basis for noonday transfiguration scenes. Texts or subjects selected early in the week will gather material as do the silently growing flowers. We may train ourselves to recognize and pick up material to aid a coming sermon as bees scent honey fluid, or as magnets attract steel, or as reporters gather news for their papers. Jesus made his sermons to fit the people of his day by gathering material on walks and at work. When a subject is in mind we will see and hold those things that go with that particular theme. Ex-President

Roosevelt once said to young men, "Learn to take responsibility." That is a good word to ministers. Be an authority; it is not always necessary to quote one. The mind is worthy of trust. Worry puts many a speaker on an early shelf. He is afraid he will not be prepared or able to keep up his gait or standard. If we give our mind a task and then help it all we can by the faithful use of every moment we will find on the day of need that it is ready with the material. When the time comes to write the sermon sit down with a pencil and paper, even if the mind is a total blank. Write one word and the next will come. Soon the whole sermon will be done. Not until you read it over will you realize that the mind has been at work while you were busy doing your best. Sometimes you will not be convinced until some one comes up after a sermon to tell you how it has helped him.

Pleasure and convenience must often be sacrificed. Religious workers should be as economical of time as are captains of material industries. Once the country pastor had time to whittle with the loungers at the country store. Others could loll away time in the office or at the home of the wealthy parishioner. Some still spend the whole day attending preachers' meeting. Most of the time is spent in criticizing fellow-pastors. A widely celebrated bishop, while a General Board Secretary visiting Conferences, instead of visiting with the brethren went to his hotel, or a quiet place, and read. He thus missed some good fellowship but he also was equipped to strike twelve in every speech. Unprofitable visitors eat up much time. Often they lull us pleasantly with foamy talk. They may seem to have a claim on our time and so furnish a thin excuse for gossipy loafing. Idle friends should be made to see by chilly bearing, a striking motto pointedly designated, or even a bold statement, that visits must be brief and purposeful. Business men have a secretary telephone in, after a caller has remained overtime, with a reminder of an engagement or business item. The answer goes back as a suggestion, "I will be through with Mr. Blank in two minutes." Church members, following the notion that a minister has nothing to do, will often be offended when they cannot see and retain the pastor on frivolous matters, but ultimately they will wake up. If not, then their

enmity will not hurt. Announce study hours. Keep them, as far as possible. It is easily possible to fritter away valuable time at little odds and ends around the desk. Some people so pride themselves on the neatness and system of their desks that they get nothing done but to keep that in apple-pie order. It is pleasant to sit and talk with congenial folk while calling. But that is wasteful when hundreds of more important matters await attention. Wesley was once visiting Samuel Johnson. Suddenly, in the midst of liveliest discussion, he abruptly stopped, arose, and departed. He had consumed the thirty minutes allotted to that call. He must be true to his "Methodistic" plans. A widely-known San Francisco pastor told me that he could not get away from disturbances until ten o'clock at night. He then worked until three and slept until ten the next morning. Bishop Quayle claims that his best hours for work are from ten to one at night. Many a man allows his family to go out to meet a social engagement while he takes the quiet house for study. "Where there is a will there is a way" may be old, but it is true.

Permit no excuses. A New York devoted layman tells about a much-loved pastor who tried to accept all the invitations to speak which came on his first arrival. He would not neglect his pulpit, as many others had done, so he spent too few hours in sleep and so broke down that it took several months to mend him. When Dr. MacLeod came from Pasadena and Dr. Jowett came from England both announced that they would do nothing, the first year, but attend to the duties of their own church. And they kept to it. They had no time to fritter at outside tasks. Committee meetings are vital at times, and dinner engagements are attractive, but they must not break up study. It is a shame to stand in the pulpit without something well thought out and worthful. Health is important. The lungs require air. Hearts feed on love. The brain is similarly insistent. It must have food. Fix in mind the absolute necessity of study, and nothing can stop the purpose that will secure the required time in some way in the midst of any demands.

Christian F. Reisner

Art. VI.—THE NEW SANCTIFICATION

There are two relations which exist for every human being: his relation to God and his brotherly relation to his fellow men. These are the two foci about which, as in a great ellipse, the whole Christian system is drawn. These two things, a man's obligation to God and his obligations to men, constitute the two cardinal principles of the Christian religion.

History shows the force and efficiency of companion truths. For example, in the convention assembled for the adoption of a constitution for the United States there were two parties, that of Hamilton, representing the centralization of power in the Federal or general government, and that of Jefferson, advocating the supremacy of the State. The debate was long and stubborn and at last a member sprang to his feet and moved that the convention adjourn. Here Washington interposed and by his personal influence secured the incorporation of both views in the constitutional document. This was one of the most valuable services he rendered his country. Had the method of Hamilton prevailed, or even been made dominant, the logical result would have been an American absolutism as galling as that which the colonists were trying to escape. On the contrary, had Jefferson's principle prevailed or become dominant, the ultimate result would have been anarchy. This outcome was made clear in the Civil War, when the advocates of secession claimed the right to secede from the general government not only, but even from the Confederacy itself. Either of these views of government standing alone would have been disastrous, but bound together, complementing and completing each other, they furnish a well-nigh ideal government, in which there is the strength of centralization on the one hand and the freedom of local administration on the other. After a similar manner, but in a world-wide range, are the two principles of Christianity associated. The message of Christ is that the salvation of this world consists of two things: (1) the redemption of the individual—the establishment of the right relation of each soul with the great God—and (2) the redemption of society, the estab-

lishment of right relations of each man with his fellow man. Christ gave a distinct emphasis to each of these companion truths. Christ enforced the importance of the redemption of the individual first by his method of teaching. He did not attempt to reach many people. He spoke to the great multitudes, it is true, but out of them he selected the seventy, and out of these the smaller number of the twelve were taken closer to his heart. He did not attempt great evangelistic tours, to Antioch, Ephesus, or Rome, but he brings the disciples into close touch with his own life and then sends them forth to the ends of the earth. He takes the pains to preach his great sermon upon the freedom and spirituality of worship to an audience of one, the woman at the well of Samaria. His message shows the same thing as his method. Two examples out of many will be sufficient: his doctrines of conversion and the judgment. He said to Nicodemus, "Ye must be born again." Nicodemus does not understand, and Jesus explains by declaring that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." By this verse each soul is brought to see God's personal interest and also its own personal responsibility. When this relation, so high, so holy, is, indeed, realized, the life is so new that one is as if he had been born again. Again, Christ emphasizes the individual redemption by his doctrine of the judgment. Each man is to give an account before God. Each man is to meet his own sin. With the Jews the sense of sin was not so closely personal because of their view of the national unity. Sin was to have its retribution, but it was the nation, Israel, who was to answer for it rather than the individual citizen. This was an inheritance from the old tribal period, when the tribe was called to account for the foray of any of its members. But Jesus says, *You* must answer. Israel, as a national unit, must give an account, but *you* also must appear before the judgment seat and give an account of the deeds done in the body. This was a welcome doctrine. Gibbon, in his celebrated chapter explaining the causes of the rapid spread of Christianity in the first and second centuries, gives among other reasons the preaching of the future life and the doctrine of the judgment.

The reason is clear: it gave importance to the individual. We have seen that personality was discredited by the Jewish faith. All was for Israel; little or nothing for the individual worshiper. George Adam Smith has shown that in the earlier periods of Hebrew history even the doctrine of personal immortality was very indiscrete. The patriotic Jew contented himself with the perpetuity of Israel. He did not feel sure about himself, but was anxious that the Lord's people should endure through coming ages. With the Roman populace individuality was at a yet lower ebb. Life was cheap. The empire was everything. The Roman nobleman need not trouble his driver because children were playing on the Appian way. On he dashes, and if they were in the road little did it matter; children were thrown by the roadside to starve—what matter if their blood reddened the wheels of his chariot! Who knows—who cares! Only the emperor and the ruling few count. Now into the midst of all this crushing cruelty of Roman power and Jewish absolutism came the message to each soul—Jew, Greek, Roman, Barbarian: *You* are of value! *You* are of inestimable worth! The emperor may not count you, but God does! The high priest never gives you a thought, but God does! He loves you, and will call you before him to give an account—not as a great inquisitor, an infinite policeman to ferret out your sins, but as a loving parent to find the hurt sin has done you and to cure the same. By the church and the state you have been taught that you are of no account, but I say unto you that the very hairs of your head are numbered. There is not a sparrow falleth to the ground without your Father's care; and are ye not worth many sparrows? It has been well said that Christ was the first to discover and disclose the value of the individual. This disclosure is fundamental, but it is not all of his message. The gospel is social as well as individualistic. Adolph Harnack, in his recent book, What is Christianity? sums up Christ's message in three particulars: "First, the Kingdom of God and its coming. Second, God the Father and the infinite value of the human soul. Third, the higher righteousness and the commandment of love." It is not necessary to quote the many deliverances upon social duty found in Christ's words. The social message appears in his

doctrine of the Kingdom, in the symbolism of the parables, in the Lord's Prayer, the Golden Rule, and in the Sermon on the Mount, which is full of human relations and duties. The message may be summed up in the familiar phrase, "The Fatherhood of God and the brotherhood of man." Jesus himself gives a condensed statement of his teachings in his instruction concerning the commandments: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In the first statement is found the gospel of the individual, in the second the social gospel; and by Christ's own words they are joined forever.

We desire next to trace the fact, well attested in Christian history, that the exclusive emphasis of either of these parts of Christ's message results in comparative failure. When the social movement fails to emphasize the responsibility of the individual toward God it falls short of its mark. A striking example of this failure is the French Revolution. That gigantic convulsion was, as Professor G. P. Fisher says, "a tremendous struggle for political equality." It was also an economic struggle. Because of the abuses of the Roman Catholic Church the religious motive or individualistic message was ignored. The Sabbath was abolished. The inscription, "Death is an eternal sleep," was placed over the cemeteries. Personal devotion was ignored. The rallying cries were, "Equality, Fraternity, Liberty," but God was not in their thoughts. In the providence of history good came out of the French Revolution, but it was a disaster which might have been averted. Similar conditions once developed in England, but the rise of the evangelical movement under the Wesleys and Whitefield so quickened the religious life that wholesome and happy economic results were obtained without revolution. It will be remembered that John Richard Green, the historian, attributes to the Wesleyan movement the initiation of the modern philanthropic spirit and the birth of the social conscience. Recognizing fully the differences of the French and English temperaments, it is the judgment of careful historians and students that this revival of

the personal element in religion saved England from a national convulsion similar to that which swept through France. That brilliant but erratic thinker, Annie Besant, recognizes this need of the personal religious element, for when speaking of the common exhortation to practice brotherhood she bemoans the fact that, with all our fine sentiment, there are but few who reduce the same to practice. The religious, the intensely individualistic, motive, with proper instruction as to social duty, is an absolute necessity. Herbert Spencer felt the same need when he said, "There is no political alchemy by which you can get golden conduct out of leaden instincts." Maurice has said, "There is no fraternity without a common Father." Louis Blanc's dictum, "From each according to his abilities, to each according to his wants," is impossible without the regeneration of each individual —and that is the work of God. The social movement does not go deep enough if it does not deal with individual selfishness and sin. The social reformer may start with simply his humanitarian motive and method, but he will find that both his motive and method will fail without the consciousness of God's presence and help. Sooner or later he will come to recognize this need. The burden of this world's woe is too heavy for man's heart to bear without divine support. Socialism is over-materialistic. Its advocates emphasize the necessity of favorable economic conditions. Its philosophy rests too much upon the matter of the body and physical well-being. These are important, and necessary, but are not all. Victor Hugo, in a newly published statement, found in an old preface to Les Misérables, speaking of these economic questions, says, "I know few questions graver or loftier. Suppose them solved; material well-being made universal. Magnificent progress. Is this everything? You give bread to the body: but the soul rises up and says to you, 'I, too, am hungry.' What do you give to the soul? You horrify me with your satisfied belly. Give me rather black bread and a blue sky." Now, on the other hand, the exclusive emphasis of the individualistic side is inadequate, and it is here that the church in recent years has been at fault. For the first three centuries the church pressed both sides of Christ's message and the result was the Christian conquest of

the Roman empire. The industrial conditions were favorable for the reception of the doctrine of brotherhood. The burial guilds, or workingmen's beneficiary societies, known as *Collegia,* not only furnished a network of organizations for spreading this teaching, but, having legal protection, they were of great value in warding off persecution. The political absolutism made precious the doctrine of the individual and these burial guilds made ready for the Christian fraternity. For two or three centuries a pure universal brotherhood was taught, but with the political success of the empire under Constantine the doctrine of brotherhood began to be limited. It then became a church rather than a Christian brotherhood. The fellowship of believers was substituted for the race-embracing doctrine of Jesus. This limitation was the beginning of Romanism, and to this day the doctrine of brotherhood is limited in the Roman church to membership of that communion. Unfortunately Protestantism has contributed her part in this method of restriction. Brotherhood has too often been narrowed to the adherents of a creed, and with the growth of greed this double apostasy has obscured the light which Jesus shed on human relationships and duties. The limitation of the universal brotherhood to church brotherhood brought in the Dark Ages. The disposition in our day to return to the original view is one of the most helpful elements in our modern life. During all this time the church has preached the individualistic side with fair faithfulness. Within the last few years there has been a growing feeling of inadequacy. The discovery of this mistake is being made. The church has recognized this need in doctrine and in method, and, as in the early centuries, is enforcing the doctrine of the Kingdom. It used to be said with a sense of finality that conversion will cure all ills; that if everybody were converted this would solve the social and all other problems. Under certain conditions that statement is true, but it is not supported by such facts when these conditions are wanting. Many slave-holders professed conversion, but did not give up their slaves. Were they truly converted? Some may have been hypocritical, but many were as sincere in their religious profession as any abolitionist. They had not the illumination of conscience as to their social duty.

Their pastors taught them that the Bible warranted slavery. Their conversion furnished motive for Christian action, but did not give full direction to Christian duty. So, in innumerable cases, imperfect Christian practice results from lack of instruction, not of sincerity in Christian experience.

The doctrine of the "higher life" is the theological confession of this need. In all its various forms this teaching is practically a supplement to the doctrine of conversion. It is a groping after the great second half of Christ's message—the social gospel. From the standpoint of metaphysics and theological discussion it may seem to be individualistic and subjective, but in reality it has its test in the discovery and discharge of social duty. This is the "new sanctification," the redemption of society, the cleansing of the social order from all sin—that is to say, selfishness, injustice, and wrong. The "new sanctification" is the making sacred of all life. All days are holy days. All men are in holy orders. At the anvil as well as in the pulpit toils the "man of God." Is the ministry a "sacred calling"? *Yes.* Is the anvil a "sacred desk"? *Yes.* Does the one make the other less sacred? No. To make *all* life sacred does not make any part of it less so. This, then, is the "new holiness," "the higher life," "the sacred righteousness" for which the modern world prays. Do not think the attainment is easy. It will take a deep consecration to meet the high demands of the "social conscience" when that conscience is shot through and through with the light of Christ. Says Mazzini:

> All that Christ asked of mankind wherewith to save them was a cross whereon to die. Upon the cross did his victory begin, and still does it endure. Have faith, O you who suffer for the noble cause; apostles of a truth which the world of to-day comprehends not; warriors in the sacred fight whom it yet stigmatizes with the name of rebels! To-morrow, perhaps, this world, now incredulous or indifferent, will bow down before you in holy enthusiasm. To-morrow victory will bless the banner of your crusade. Walk in faith, and fear not. That which Christ has done humanity may do. Believe, and the people at last will follow you. Action is the word of God; thought alone is but his shadow.

C. W. Barnes.

Art. VII.—DOCTRINAL REQUIREMENTS FOR MEMBERSHIP IN THE METHODIST EPISCOPAL CHURCH

A matter of extreme importance to the pastor-administrator and to the candidate for membership in the Methodist Episcopal Church is that of the doctrinal requirements. What statements of faith or creedal subscriptions must be made? A suspicion, or belief, that many of our ministers, and more of our laymen, either have no clear conviction on this matter, or have unwittingly fallen into a misconception of our church's attitude, led to the following study, which is necessarily somewhat historical in form.

It may be taken for granted that John Wesley's organization of societies in connection with the Church of England is understood. Theological opinion was certainly in no way a test of membership or a requirement for membership. "There is only one condition previously required of those seeking admission into these societies—'a desire to flee from the wrath to come and be saved from their sins.'" Many well-known, oft-quoted statements at various times confirm us in the judgment that this was Wesley's intention and a fair expression of his policy. Early in his career he said, "The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. Whoever, therefore, imagines that a Methodist is a man of such or such an opinion is grossly ignorant of the whole affair. . . . Is thy heart right, as my heart is with thine? I ask no further question. If it be, give me thy hand. . . . Dost thou love and serve God? It is enough. I give thee the right hand of fellowship." In 1745 he wrote: "I am sick of opinions, let my soul be with Christians, wherever they are, and whatsoever opinion they be of." Again, writing to a friend, "Is a man a believer in Jesus Christ, and is his life suitable to his profession, are not only the *main*, but the *sole* inquiries I make, in order to his admission to our societies." We are very familiar with the statement, "I have no

more right to object to a man for holding a different opinion from mine than I have to differ with a man because he wears a wig and I wear my own hair; but if he takes his wig off and shakes the powder in my eyes I shall consider it my duty to get quit of him as soon as possible." This attitude, translated into dignified ecclesiastical law, is still found in our Quadrennial Black Book of Methodism, for in the section on Trial of Members provision is made for the trial of those sowing dissension, not for their views, but only for any unbecoming conduct which may be generated by variant views. There is no specific provision for the trial of a member of the Methodist Episcopal Church for heresy or unorthodox views; he becomes a subject for discipline only when he becomes dissentiously aggressive in proclaiming or propagating them. Our intention, as Wesley's, seems to be to protect the Protestant and evangelical attitude and message through attention to the attitude and loyalty of the ministry, and careful only for the spirit and "heart" of the laity, so far as admission into membership is concerned, or retention of membership. Wesley repeatedly boasted, "One circumstance is quite peculiar to the Methodists: the terms upon which any person may be admitted to their society. They do not impose, in order to their admission, any opinions whatever." Of this much we are certain: so far as our founder is concerned, so far as his intention prevailed, so far as our first societies were concerned, Methodism had an unparalleled breadth and catholicity; never was an organization freer from theological bias, creedal limitations, or narrow doctrinal views. These were the conditions of membership in the societies up to at least 1784, when the Methodists of America ceased to be societies and became a church.

Our Early Church.—Was there a change in attitude with the forming of a church? Have we, at any stage, departed from the spirit and practice of our founder? Has theological opinion or creedal requirement been introduced?

Some may claim that Wesley's attitude changed after the founding of a separate church, or is inapplicable to the new order. In 1788, at eighty-five years of age, after a Constitution and ordination had been given his cause, he writes: "One circum-

stance more is quite peculiar to the people called Methodists; that is, the terms upon which any person may be admitted to their society. They do not impose, in order to their admission, any opinions whatever. . . . They think and let think. One condition, and one only, is required—a real desire to save their soul. Where this is, it is enough; they desire no more; they lay stress upon nothing else; they ask only, 'Is thy heart herein as my heart? If it be, give me thy hand!' Is there any other society in Great Britain or Ireland that is so remote from bigotry? that is so truly of a catholic spirit? so ready to admit all serious persons without distinction? Where, then, is there such another society in Europe? in the habitable world? I know none. Let any man show me it that can." Again, in his eighty-sixth year, "I still aver, I have never read or heard of, in ancient or modern history, any other church which builds on so broad a foundation as the Methodists do; which requires of its members no conformity, either in opinion or modes of worship, but barely this one thing—to fear God and work righteousness." Stevens, our church historian, is justified in saying, "Methodism, in other words, reversed the usual policy of religious sects which seek to preserve their spiritual life by their orthodoxy; it maintained its orthodoxy by its spiritual life; and it presents to the theological world the anomalous spectacle of a widespread church which for more than a hundred years has had no serious disturbance for heresy."

But did Wesley sanction standards of belief? Unquestionably. In some of his Chapel Deeds he refers to his Sermons and Notes on the New Testament, and he abridged the Articles of Religion for the use of the Church in America. Still, as Stevens comments, the question recurs, whether he approved them as obligatory or as merely indicatory. "Has he left Methodism to the world without an obligatory dogmatic platform, so far as its terms of communion are concerned?—differing thus not only from almost every other important prior or contemporaneous body in ecclesiastical history, but also anticipating, perilously or beneficially, that basis for a future Protestant catholicity which not a few commanding minds . . . have asserted to be one of the capital wants of modern Protestantism." This question he answers affirm-

atively, claiming that, while Wesley guarded the theology of Methodism in regard to its preachers and teachers, there was but one condition required for admission into membership, and honest individual difficulties or differences of opinion were not to expose members to the liability of arrest or excommunication; only their moral conduct in regard to those opinions could so expose them. Ministers were subject to creedal examination and accountability, but not members. That is the condition to-day under our present Discipline.

The Methodist Episcopal Church.—From the beginning of Methodism in America down to 1784 the General Rules and the Minutes of the English Conferences from 1744 until that time were recognized as the basis of government of societies. In 1784 the Methodist Episcopal Church was organized, adopting the Sunday Service prepared by Mr. Wesley and recognizing the doctrine and the discipline of the English Minutes to be their sole rule of conduct. Along with the Sunday Service, without preface, comment, or any other reference, were the abridged Articles of Religion. No requirement of belief was found anywhere then. Apparently their function was indicatory. It is fair to assume, indeed it is sure, that the conditions previous to this organization remained, namely, the "one condition" of the General Rules the only requirement for membership, and the sole judge of acceptability the pastor in charge. Nor does this one pre-condition of the General Rules refer to probationary membership, an error in opinion into which many have fallen, a supposition for which there is no support. Indeed, was not this pre-condition prescribed before the probationary process was devised? Nor, in view of the fact that there is no provision to remove from the church for erroneous views, is there any escape from this position by thinking there were after-conditions of membership. How far have we departed from this situation: no theological test, the one condition, and the one judge of acceptability?

The Authority of the Preacher to Receive.—Up to the time of our organization the pastor was the sole arbiter of fitness for membership. The General Conference of 1784, however, enacted the first limitation by requiring the recommendation of a class

leader with whom they had met at least two months. (Made six months in 1789.). In 1840 this authority was further limited by requiring satisfactory examination before the church on correctness of doctrine and willingness to obey the rules of the church. This striking change we consider, first, in relation to the pastor's authority only. Assurances satisfactory to whom? To the membership of the church? Shall they vote on the acceptability of the answers? No. The history and practice of Methodism indicate that the pastor is the final judge in receiving. In Section 10, Chapter 1, of the Notes on the Discipline by Coke and Asbury, this fact is stated with definiteness and defended at length.

Suppose some one in the congregation thinks the answers made before them are not satisfactory and objects. Suppose a hundred object. Who decides whether the member be received? The pastor.

Consulting Merrill's Digest on this matter, we found the following good advice, which rather evaded the point:

> The pastor is charged with the duty of receiving and dismissing members according to the Discipline. . . . The acceptance or rejection of an applicant is never submitted to a vote of the congregation, and yet the question is propounded to those present, "Have any of you reason to allege why this person should not be received into full membership?" . . . But should anyone object to the reception of the candidate under such circumstances, the case should be passed over till the objection can be heard in private, as no discussion of the kind is permissible in the presence of the congregation. The same course is proper in the event of anyone refusing to answer the questions propounded to all candidates.

Here the subject is dropped. The author could and should have added that the assurances must be satisfactory to the pastor, who may receive despite protests from his members.

The Change of 1840 and Its Significance.—The addition, by the General Conference of 1840, to the directions for receiving members reads, as it now stands in the Discipline, "on examination ["by the pastor before the congregation" omitted in 1908] has given satisfactory assurances of the correctness of his faith and of his willingness to keep the rules of the church." Is this the introduction of a theological test? Does it make any standards obligatory? Does it mean subscription to a formal creed?

In passing, it is of interest to note that this change was made on the report of a committee appointed, after such recommendation in the Bishops' address, to consider the matter of "Receiving ministers and members from other churches." The Journal reads, on this significant change, "They also report the *following respecting receiving members from other denominations;*" and here follows the change in question, quoted in the last paragraph.

Discussing this, Stevens says, "as the requisition is merely an administrative one for the preachers, and prescribes not what are to be the 'satisfactory assurances,' etc., the latter are evidently left to the discretion of the pastor, and the requirement is designed to afford him the opportunity of further instructing the candidate or receiving from him pledges that his opinions shall not become a practical abuse in the society. . . . If the rule amounts to more than this it would probably be pronounced by good judges of Methodist law, incompatible with the usages and general system of Methodism, an oversight of the General Conference which enacted it, and contrary to the General Rules as guarded by the Restrictive Rules." Consider this. The General Rules say, "There is only one condition previously required of those seeking admission to our societies, a desire to flee from the wrath to come and be saved from their sins." The fourth Restrictive Rule reads, "The General Conference shall not revoke nor change the General Rules of the Church." If the 1840 addition is a change in requirements for membership, an additional pre-condition, it must encounter the Restrictive Rule, as well as violate the principles, spirit, and declarations of our founder. Corroboration of this conclusion is found in the fact, already mentioned, that there is no provision now in our polity to remove a member of the church from membership because his or her views are erroneous, unless he or she endeavor to sow dissension or inveigh against our doctrine or discipline. If a member of our church quietly tells his pastor, or others, "I cannot believe in the Resurrection of the Body, and am not ready to unqualifiedly affirm the Virgin Birth, being in some doubt about it, nor can I say that I absolutely believe all the doctrines set forth in the Articles of Religion in their present form, but I have no desire or intention of disputing with those

who do," that pastor has no basis on which to bring charges or bring the member to trial. Whatever is true of a preacher, local or itinerant, such is the case with a member. Now, as Stevens tersely puts it, "It would be a singular and inconsistent fact that opinions should be made a condition of admission to the church, but not of responsibility (except in their practical abuse) with persons already in the church."

Whence has sprung the modern Methodist heresy of supposing, believing, even taking for granted, that we have theological and creedal tests of membership? There is a movement against creed subscriptions in some denominations, and toward the substitution of some more general statement of loyalty and consecration for declaration of faith in metaphysical theological formulæ. Are we not immune from such a movement in the fact that such requirement is not in nor of Methodism?

The Apostles' Creed and the Articles of Religion.—The alleged and widely accepted doctrinal requirements are specifically The Apostles' Creed and the Articles of Religion. The former, "the great hymn of early Christianity," is referred to, not in the form for Reception into Membership, but in a direct question and unqualified answer in the form for Administration of Baptism to Adults, as well as an optional place in the Order of Worship. The preacher is expected to use this Baptismal Form, though, by the way, its use is nowhere definitely prescribed. The General Rules, constitutionally unchangeable, prescribe the one pre-condition of membership and make no reference to the Apostles' Creed. The only other specific standards, from the standpoint of membership, are the Articles of Religion; an abridgment of the Thirty-nine Articles of the Anglican Church, made by John Wesley, and inserted without introduction in the Sunday Service of 1784.

Do You Believe in the Doctrines?—Our form for admission of members includes the question, "Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" For the first eighty years of our church's history there was no form whatever in our Ritual for receiving members. A

General Conference Committee to revise the Ritual in 1864 reported the present form for receiving members, including this question, which was adopted. Since then the number of the paragraph containing this form was inserted in parenthesis after the paragraph prescribing the conditions of membership, a notation for convenience. Previous to 1908 no reference was made to this form in the conditions of membership, no obligation to use it was anywhere specifically indicated, and no recommendation of use made except by insertion in the Ritual. Was its use in that form obligatory? As obligatory as the exact Form for the Burial of the Dead? Any more so? Merrill's Digest, in the very language recommending this form for receiving members, rather implies its use was not absolutely obligatory. So for eighty years there was no form prescribed, then for forty-four years there was a recommended, suggested, or provided form, without any absolute requirement as to its use. In 1908 the General Conference added to the conditions of receiving members the following significant words, without, we believe, any thought of making an important change: "When he may be admitted in accordance with form prescribed in ¶463." For the first time this form became one of the necessary requirements in receiving members. The change was a part of the report of the committee which was received and adopted in the confusion of the last day's session.[1] In addition to lack of opportunity and environment for deliberation, this addition was completely eclipsed by the probationary system discussed, and not a word about it spoken even calling attention to it. If noticed, I suppose many would have regarded it as insignifi-

[1] The following extracts from the stenographic report of the discussion show the confusion amid which the Conference deliberated on this matter: "B. C. C.—We want to know whether this report of the committee contains the probationary system. It is very indefinite back here, and we cannot understand the report. Perhaps the chairman will explain." A little later, after the previous question had been moved and the chairman had made the closing speech, "M. C.—Won't you just briefly tell us what we are voting for?" and again shortly, "A delegate—I want a chance to vote intelligently on this question." After the report was voted on and adopted, "A delegate—Mr. Chairman, the brethren in this part of the hall did not understand on what we were voting." . . . "A delegate—Put this question again so that we can understand; we would like the privilege of voting on it." (A motion to adjourn was made and lost.) "A delegate—Will you put the motion again of a few moments ago? Bishop—No, that is past." "A delegate—But we did not know anything about it, sir. . . . We ought to have a chance to vote on that question." The reconsideration was moved and seconded, unanimous consent objected to, the reconsideration ordered, the report re-read, a motion to lay on the table lost, and the report again adopted.

cant, and not a real change, supposing this the only permissible way to receive.

A Doctrinal Requirement?—"Do you believe in the Doctrines of the Holy Scriptures as set forth by the Articles of Religion?" (Change recommended by the Committee on Revision, whose report was crowded out at the 1908 General Conference: "Do you *accept* the Doctrines of Holy Scripture as taught by the Methodist Episcopal Church?"—a more excellent way. Does this add a creedal test or theological condition to the requirements? The unalterable General Rules with their "only one condition" make no reference to the Articles of Religion. Suppose the candidate to give a qualified answer, "All but this or that," will he be admitted? It depends on the pastor. Should the pastor refuse to admit a person on account of a doubt or difference for which he could not bring that person to trial, or exclude him, if already a member? These considerations of the only possible doctrinal standards of our church simply lead us back to the question—are they obligatory or indicatory?

Obligatory or Indicatory?—We go a step further than Stevens, though no doubt he would have agreed. These creeds are ecclesiastical and historical rather than personal and exact confessions, and are to be so regarded in their relation to the conditions of membership. The Apostles' Creed is to be considered as an historical relic or Christian hymn, embodying the conception of Christianity in the early centuries, rather than the personal confession of faith of a Christian to-day. It is certainly not our confession in the same sense in which it was theirs who originated it. As Professor McGiffert, of Union Theological Seminary, is quoted as concluding an address at a New York East Conference Mid-Year Assembly: "Perhaps some of us can repeat some of the Articles of the Creed in the exact sense in which they were originally written; certainly none of us can repeat the whole creed in the sense in which it was originally written." If the Apostles' Creed is used as a personal confession, it is so used only by reading into the clauses and phrases meanings not intended by those who wrote them. The Twenty-five Articles of Religion are another historical deposit,

this time from the polemics of the Reformation; as such they are an historical landmark, a most cherishable document and standard, but we very much question if they are, either in form or substance, what would be written to-day as a creed were the church undertaking the task. Moreover, neither of these represents the preaching of the Methodist Episcopal Church. We have drawn from them neither our inspiration nor our subjects. They are but our formal creeds, historical documents, highly prized and of exceedingly great value, marking as they do the conceptions of Christianity at the two most critical stages of church history preceding the revival out of which our church was born. But they do not even set forth what is distinctive in Methodism. Our outstanding characteristics are not emphasized or revealed by them. They have never been among us more than formal creeds. Shall we say belief in them is a fixed requirement of membership, even if the constitutional question were waived? Methodism has stood for a life, a spirit, an attitude, an experience, a fellowship.

We have been enlarging and lengthening our limitations since 1784 by what appear to be additional requirements for membership, but has this enlargement of the letter been paralleled by a deepening of the spirit, or has there been an inverse ratio in the proportion of letter and spirit in the changes of the years? It is sadly and too frequently true that the greatest care and precision in admission to membership and the stricter emphasis on the form have been preceded by a loss in spiritual life, and are the result of a diminished life rather than an advanced attainment. Methodists did not need to concern themselves much about the requirements for membership while they were a peculiar and persecuted people. When the witness of the Spirit and zeal for winning others were the chief credentials of their Methodistic Christianity, "Is thy heart herein as my heart? If so, give me thy hand," was a sufficient ritual, and if the Elder were straitened for time he might omit everything but giving him his hand. Would we suffer much if we would return to an increased proportional emphasis on a vital and experimental life of God in the soul instead of asking too much attention to the metaphysical relationship of Jesus the Son to God the Father; if the conviction that

"God was in Christ, reconciling the world unto himself" were as valuable and acceptable a confession as the affirmation that "The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ," beautiful and scriptural as this may be? The former would be more comprehensible, more meaningful, more personal to ninety per cent of the applicants for membership.

Do we not need more definite statement on the doctrinal requirements of membership? A clearer understanding would be helpful. Let us either emphasize the "only one condition," and change our Ritual to avoid misunderstanding on this, or, if we are determined to have doctrinal requirements, let us have a creed or statement which will fairly and adequately represent the church's attitude to-day. If the latter could be formulated as an indicatory standard, without required subscription, brief, simple, and fundamental enough to command a reasonable unanimity, it would be a valuable asset of the church. The task would not be an easy one, and seems to have been generally abandoned after the discussion of 1907-08. A creed necessarily uses metaphysical terms, phrases, and reasoning. This makes it difficult of understanding, and devoid of interest, if not of vital meaning, to the great majority, who do not deal in such thought processes. But the real objection is rather in the diverse meanings of metaphysical terms to different minds, the changing content of such terms, the shifting of emphasis with growing scientific and philosophical knowledge, even the changing of attitude growing out of the latter. Such changes are gradual and far from uniform in individuals, groups, or times, all of which adds to the practical difficulty, if not impossibility, of seting forth a satisfactory modern standard. But the church is not suffering. There is sufficient provision for guarding the essentials of the faith in the examination, training, and supervision of our preachers and teachers, which is being generally wisely used. We can afford to be truly Wesleyan, catholic, and Christian in receiving members without creedal tests. Meanwhile

let us not be misled in our relation to the formal creeds in our services. With every reader, I hope, I have a high regard for the Apostles' Creed and the Articles of Religion. I venerate them. But, at the same time, I cannot regard them as the real creed or personal confession of a Methodist, and believe that any interpretation or emphasis on the Ritual which makes belief in them a literal and absolute requirement for membership is contrary to the origin, history, method, and spirit of the people called Methodists.

There are many to-day, spiritually inclined, hungering and thirsting after genuine righteousness, having the life of God in the soul, recognizing that God was in Christ reconciling the world to himself, ready to render personal service to the extreme of self-sacrifice, who cannot assent to the formal ecclesiastical creeds of the church without mental reservations or reinterpretations which they believe to be dishonest or dishonorable. Their number is not small, their influence is mighty, their service for God is effective. God forbid that our refinements of ritual or exactnesss of demand of the letter should lead us so far from the spirit of Wesley and the broad, deep Christian catholicity of the early Methodist societies that such persons feel that they must work outside the pale of the Methodist Episcopal Church.

"There is only one condition previously required of those who desire admission into these societies—'A desire to flee from the wrath to come, and to be saved from their sins.' Wherever this is really fixed in the soul, it will be shown by its fruits."

Chas. W. Flint.

Art. VIII.—THE NEW ORTHODOXY

Orthodoxy may mean a number of different things. It may mean a man's slavish assent to a formal code which he has never profoundly studied and of whose basis and implications he has no adequate conception. It may mean loyalty to a traditional point of view growing out of a profound sense of the value of the results of human experience as they have crystallized through the ages. It may mean adherence to certain standards through a nervous timidity which is afraid to venture on untried ground and has a special distrust of intellectual exploration. It may be the acceptance of recognized standards after a personal investigation and struggle which has tested every old position as if it were now for the first time offered to the world. It may be the intellectual rest of a man whose deepest intuitions and needs seem to him to be clearly met and satisfied by a particular interpretation of life which, though old, remains vital. Or it may be that a number of these different approaches to orthodoxy unite, making it acceptable to a particular thinker. You do not know much about a man when you merely know that he is orthodox. The orthodoxy must be traced down to its roots in his intellectual life. And even farther, it must be followed, as its roots twine in and out of his moral and spiritual life. When it is the expression of the whole life—the outcome of mental and moral and spiritual vitality—orthodoxy must be taken very seriously. The variety of the meanings of the word orthodoxy is not confined to the method by which a man becomes orthodox. It also includes the contents of his belief. What is orthodox in one age has often been heretical in the age before. What is orthodox in one scientific or philosophical or ecclesiastical group is often considered nonsense in another. Orthodoxy from this point of view may almost be defined as a fixed standard which is constantly changing. But, while the continued readjustments in human thinking warn us against too rigid a conception of orthodoxy, it remains true that as far as the Christian religion is concerned, there have been large realms of thought as to which the catholic faith has kept within certain lines in a re-

markable way. We may claim a right to use the word orthodoxy with some precision as describing Christian thought within these limits. The personality of God, the Deity of Jesus Christ, the deadliness of sin, the redemption of men through the death of Christ, the new life which is the gift of the Son of God, the resurrection of Jesus, the assurance of a glorious immortality after death—these may be said to represent some of the conceptions to which the church has held through the ages, battling for them, repudiating those who turned from them, stating them in the terms of different forms of culture and even of different civilizations, but always coming back to them, never having done with them, never outgrowing them. These are the corner stones of the orthodox faith. While all this is clear as regards the past it is not at all clear as regards the present. In the kaleidoscopic shiftings of present-day theological thought it is not at all easy to say what conceptions will come forth stamped with the approval of the consensus of Christian opinion. Everything is in solution, and the process of crystallization does not seem to be particularly rapid. New methods of investigation, new conceptions of authority, new scientific postulates, new philosophical theses, new political and social movements, new voices of a hundred types crying in the wilderness of our modern life, give the careful thinker an amount of material to understand and master and appraise; and at the same time so tend to rob him of any fundamental standards to use in the whole process of study and appraisal that his task may be said to be one of particular difficulty. It is true, however, that certain well-defined currents in the great unresting ocean of modern thought are not hard to discern. A man may fathom the spirit and direction of modernity, while he finds it impossible to speak with complete assurance and finality about its goal.

Before attempting some analysis of the general contents of the modern way of thinking it will be well to remind ourselves a little more fully of the position and bearings of what we may call the Old Orthodoxy. For the sake of clearness let us make a division. The Old Orthodoxy had a certain conception of the Bible and of religious authority. It had a certain conception of

the contents of the Christian faith. It will suit our purpose to speak of these separately.

First, as to the matter of the Bible and religious authority. To the Old Orthodoxy the Bible was a correct, authentic, inerrant book. If there were mistakes in the Bible they were the results of translation or copying. The book itself, if you could get back to the originals, was faultless. It was the complete and correct and accurate expression of the will of God. The human element in its composition was not emphasized. The author of a particular book was like a pen in the hand of the writer. God was the writer. He was the real author of the book. This view of the Bible was accompanied by a vivid sense of its unity. You could quote texts from any part of the Bible to substantiate a position you were trying to prove. They were all equally authoritative. God was the author of them all. When you had collected all that the Bible said on any subject, from Genesis to Revelation, you could fairly say that you had the biblical teaching. This material was all treated as if it consisted of different utterances from one author, at one time, in one set of circumstances; every utterance as important as every other. The Bible was not thought to be like a continent with mountain ranges and plains, with hills and valleys, with heaven-piercing summits and deep ravines. It was one great level highland—the highland of the Word of God. Bound up with this conception of the Bible was a certain conception of religious authority. If God had broken silence and given forth an inerrant utterance, that utterance was the commanding word to the children of men. It simply left no more to be said. It was a final program for life; a faultlessly correct reflection of the will and purpose of God. Because men had an infallibly correct utterance of the infallible God they had a final and unimpeachable authority. This conception required an inerrant Bible. If there was a mistake anywhere there might be mistakes everywhere. The authenticity of anything in the Bible required the authenticity of everything. The belief in verbal inspiration was an attempt to buttress this position beyond a peradventure and a doubt.

Besides having the general conception of the Bible and re-

ligious authority which we have attempted to reflect, the Old Orthodoxy had a certain view of the contents of theology. It began as a matter of course with the personality of God. There was no need to argue about that. It bowed trembling before his awful holiness. It felt the heat of his flaming righteousness. Then it had a certain conception of sin. The dire tragedy of breaking with God's law was forever upon its conscience. Sin was not simply dreadful misfortune. It involved guilt. And the torturing sense of awful guilt fairly prostrated men. Sin made a terrible problem. Something must be done about it. Forgiveness could never be a matter of course. The greatest, most perplexing problem in the world was this problem of sin and how it could be forgiven. But something had been done about it. God had sent his own Son to deal with the problem. The Old Orthodoxy had most definite views of him. He was very God. He was not a high angelic messenger. He was God's own Son. It was right to worship him. He was God in the flesh. And the Son of God had dealt with the problem in a very definite way. He had died to save men. In his death he had made possible the forgiveness of sin. However one might explain it, the truth was that he took men's responsibilities upon himself. He bore their burden. He bent under the weight of their guilt. In his great suffering deed he achieved their peace. Then he had rent the veil which made the future dark. He had risen from the dead. His resurrection was the assurance and seal of men's immortality. The Old Orthodoxy had very definite views regarding the future. The moral significance of life was so great that upon it hung eternal issues. To accept Christ and his great sacrificial death was to inherit eternal life. To refuse him was to inherit eternal death. The Old Orthodoxy had a high standard of life. The Christian was to trust Christ for everything, but he was to live as faithfully as if he had no trust but his own deeds. His life was to be the expression of the will of God. His obedience was to be the complete devotion of his life.

At this point we call attention to a fact whose full significance will appear later in this article. The typical modern Christian with an evangelical experience reading the above summary

will have two feelings. The theology of the Old Orthodoxy will greatly appeal to him; on the other hand, its conception of the Bible and of religious authority will appear quite impossible. He will feel that he could never accept it.

Turning now to present-day currents of thought, what is the situation which we discover? Again, for the sake of clearness, let us make a distinction: Modernity has a certain conception of the Bible and of religious authority; and modernity has certain clearly defined tendencies as to the contents of its view of Christianity and of life.

As to the Bible, the modern note is struck in the words of Coleridge, "The Bible finds me." The note of emphasis in the modern conception of the Bible is its vitality. Here is a book which treats life so profoundly that the serious-minded man simply must take account of it. The moral loftiness, the amazing intellectual penetration, the spiritual cogency of the Bible forces it upon our attention. Its inner quality is such that we cannot make light of it. The book is the expression of the thought of a large number of different men. It reflects the outlook upon life of different periods, and even of different civilizations. To understand it in any adequate fashion you must be a patient student of history; and in quoting it you must carefully bear in mind not only the context in the book from which you quote, but also that larger context which is the environment of the writer of the book or the speaker of the words. There is a great human element in the book which must never be lost sight of. But, while all this is true, it is also true that no other literature rises to such heights. It bears the stamp of the divine upon it. The moral passion of the prophets, the spiritual insight of Hebrew poetry, the white and winning and majestic life of Jesus, the whole wonderful New Testament utterance, with its moral energy and spiritual power, all these speak in a language unshared by other books. They lift the Bible into a unique place. They make it proper to speak of the Bible as the Book of God. Corresponding to this conception of the Bible is a certain conception of religious authority. The authoritative is the vital. That which compels a man's mind, masters his conscience, and energizes his will has a kind of authen-

ticity which is more commanding than any mere technical correctness or verbal inerrancy. The Bible has this high commanding vitality. It may contain mistakes. It does contain mistakes. Certain parts of the Bible may reflect the thought of people on the way to the truth rather than the thought of people who have arrived at the truth. This, indeed, we must affirm of the Bible. Even New Testament writers may not always see all the implications of the great principles they are enunciating. Even they may sometimes be limited, rather than helped, by the thought forms in which they must utter their message. But when all this is frankly and fully admitted it remains true that the Bible is alone among books in its power to rouse the conscience. It is alone among books in the loftiness of its conception of God. It has a solitary splendor in the morally creative quality of its message. It authenticates itself as the bearer of God's own message to men by its perennial seizure of man's mind and conscience and heart; its perpetual energizing of the human will; its unabated power to bring to men a message which is morally creative. When all mechanical protections have been cast aside, when all merely formal defenses have been repudiated, the Bible stands forth strong in its inherent qualities and vindicates its authority as a vital guide to the heart of God and to the doing of God's will.

Turning from the modern conception of the Bible and of religious authority, we come to the difficult matter of the theological contents of modernity. In this realm generalizations must be made with care; and it must be kept in mind that it is a sketch of a situation at large, and not an analysis of the position of some individual present-day thinker, which is being attempted.

The outstanding contrast between modernity and the Old Orthodoxy begins in the way in which sin is viewed. That haunting sense of the deadliness of personal transgression is scarcely to be found in a typical modern thinker in whose thought processes the Zeitgeist has full sway. There is much consciousness of evil to be remedied. There is much passionate eagerness to right the wrong of the world. But the emphasis is rather on evil as a result of environment than on evil as a result of personal intention. Sin has become less a personal tragedy, less a matter of dire personal

guilt, and more an unfortunate social phenomenon. It is less a matter of conscience and more a matter of social statistics. It is conceived as so much a matter of confusion and ignorance, so much the deposit of heredity and unpromising environment, that along these lines it seems easiest to think about it. It is easier, to put it bluntly, to think of a man as a moral ignoramus, or as a victim, than as a sinner. The sharp ethical perception of the personal meaning of sin, then, has in the main departed from modernity. Naturally in the wake of this certain results follow. Without a sense of sin so dreadful that the consciousness of guilt fairly paralyzes human endeavor the emphasis of the Old Orthodoxy on the death of Christ seems strangely unreal and overwrought. Modernity can understand the expression of the Father's love in noble self-giving, even unto death; it can understand the creative potency of this great revelation of the love of God, but Calvary as the deed of a Sin-Bearer, Calvary as a personal act of taking up the responsibilities of sinful men, Calvary as expiation—to the modern view it is simply inexplicable. It seems to consist of words without meaning. It is convicted of unreality. Then it is easy for modernity to feel that it has no gift for answering metaphysical questions about the person of Christ. If it had so poignant and terrible a conception of sin that only the very Son of God could deal with the problem it might be forced into making assertions, with vast metaphysical implications, about the person of Jesus. As it is, it stands full of awe and reverence before the Man of Galilee, it listens to his teachings, it strives to imbibe the spirit of his life, it learns from him the meaning of the Fatherhood of God and the brotherhood of man, and it goes out to its tasks, its mind preoccupied by this revelation. Modernity sounds no great and decided note about the Deity of Jesus. And the fundamental reason is not that it has metaphysical difficulties. The fundamental reason is that the modernist has a view of life which does not absolutely require a divine Christ.

The most attractive phases of modernity have to do with its sense of the immanence of God and its social passion. Modernity may not be very clear as to all the implications of its theism (indeed, sometimes the laws of nature may look so frowningly

strong that it seems as if this theism is endangered), but at least—without a clearly thought out system—it is sure that God is the Infinitely Near. He is the present source of all the activity of the world. We do not need to reach out to find him. He is always here. Sometimes this conception of the immanence of God is expressed in such a way that it is difficult to call it anything but pantheism, but its warming and vivifying quality cannot be denied. Then the social passion of modernity is a lofty and beautiful thing. It believes in brotherhood. It seriously sets about getting men to live as brothers should. It is ready to fight the good fight of freeing modern life from its blasting evils. Cleansed cities and cleansed countries and cleansed homes are its goal. It believes that the kingdom of God is the kingdom of good here and now, and right loyally it strives to bring it in.

Now, the modern man with a typical evangelical experience has two feelings as he faces modernity. The first has to do with its theology. Leaving out of account its view of the immanence of God and its social passion, of which we will speak later, he is not attracted by its theological conceptions. Its view of sin seems to him to lack moral realism. It does not take account of the darkest and direst facts of life. His experience seems to go to depths of need of which modernity has no apprehension. Its conception of Calvary is beautiful, and it is true, but it is not all the truth and it is not the most important part of the truth. This modern man with an evangelical experience knows that the deepest meaning of Calvary to him is its answer to the need of a conscience passionately awake. The words "sin-bearer" and "expiation" are great words to him. The very center of his hope, the creative power in his life, is the fact that Christ has borne his sins and made possible his redemption. Modernity leaves the Cross beautiful, poetic, and impotent in the presence of life's supremest moral demand; the outcry of a conscience unappeased. Then the modern man with an evangelical experience is not contented with the Christ modernity has to offer him. He recognizes the truth of much it has to say. He is glad to receive many an illuminating word, but here again he misses the word he most needs. In the crucial need of his life one thing he must be sure

of: he must be sure that Jesus is God. Life's tragic problem to him is of such a character that it cannot be solved by prophet, priest, or poet. It can be solved only by the Son of God. So this man, with his recoil from the blackness of sin, with his hope through the Son of God, who has died to make possible the forgiveness of his sins, feels that the modernist would ask him to live in a smaller world; a world with a less candid treatment of the facts of life, and a world with the deepest craving of his life unmet and the outcry of an awakened conscience after peace unsatisfied. On the other hand, when our modern man with an evangelical experience reads what modernity has to say about the Bible and the source of religious authority, he is much attracted by it. To him the Bible is authoritative because of its inherent power of moral mastery. To him it is compelling because it meets the deepest outreach of his life as does no other book in all the world. Like the modernist, he is undisturbed by changes of view as to date and authorship. Like the modernist, he is quite easy in the presence of the fact of the human elements in the Bible, and he is eager to use the Scriptures with due sense of their historic background and the actual standpoint of each author. Like the modernist, he feels that, when all concessions have been made, the uniqueness and the moral and spiritual power of the Bible remain. He finds himself in general sympathy with the modernist conception of the Bible and the religious authority. He finds himself dissatisfied with the central postulates of modernity as to theology. Now we have already seen that this modern man with an evangelical experience finds himself drawn to the theological conceptions of the Old Orthodoxy and repudiating its conceptions of the Bible and of religious authority. It really seems that if he could combine the modern conception of the Bible and religious certainty with the central theological postulates of the Old Orthodoxy he would find himself satisfied. This, indeed, is the goal of our discussion. This is just what is necessary for us to do. And this we venture to denominate the New Orthodoxy.

It is no mere artificial combining of parts of two discordant points of view for which we plead. The fact is that the modern conception of religious authority supports the central theological

postulates of the Old Orthodoxy and will ultimately be seen to demand them. The Pragmatists tell us that the point of view which proves creative, which is necessary to the growth and development of life, may be accepted. The thing which the growing life of the race must have in order to its growth it has a right to have. That very need is proof of the validity of the thing needed. The man of the New Orthodoxy replies: "Very well. I accept that principle, and I point out some applications of it which do not seem to have occurred to you. The conception of sin as a terrible matter of personal intention and the haunting sense of its dire guilt are at the root of all adequate morals. The view of the Cross as a great divine deed of expiation answers the awakened conscience as nothing else does, and frees and energizes the man who accepts it for a full and victorious manhood. The belief that Jesus Christ was very God gives a potency to the redemptive deed without which it cannot do its full work. These beliefs as to the deadliness of sin, as to the deed which makes forgiveness possible, as to the Deity of Jesus Christ, combine into a group of morally creative conceptions unparalleled in human thought." So pragmatism becomes one of the chief supports of orthodoxy. In truth, with a belief in a vital, as distinguished from a mechanical, authority, we come to a new emphasis on the theological contents of the Old Orthodoxy. It is just because the Bible sounds such a dire and terrible note in its conception of sin, just because it presents Jesus as the Son of God, just because it sees in the Cross the deed of a great sin-bearer, that it becomes finally authoritative to us; because it deals adequately with sin, and presents us with a victorious Saviour and a deed on the Cross which sets conscience at rest, that it is vindicated to us as the Book of God.

So the New Orthodoxy is fearlessly modern in its view of the Bible and of religious authority. It welcomes all new light from critical scholarship. It repudiates mechanical and lifeless views of authority. With a conscience awake it receives peace from God through our Lord Jesus Christ, and in that experience the Bible becomes authoritative. The Bible is eternally satisfying because it is the Book of Redemption. The New Orthodoxy builds its theology about a conception of sin as heavy with a sense of its

horrible guilt as any theology of the past; it rests in a nobly spiritual interpretation of the Cross, free from crass and mechanical conceptions of commercial exchange, to be sure, but unflinching in its insistence that the Cross is the deed of a sin-bearer who made possible the forgiveness of sins. It looks up, and is forever challenged by its conception of Jesus: very God as well as very man, the Son of God who died for us, Lord of all forever. Then the New Orthodoxy finds a place for all that is deeply real in the theological conceptions of modernity, while repudiating its errors. It welcomes the thought of the immanence of God. Its God is the infinitely near, but so interpreted as to avert completely the disintegrating consequences of pantheism. It accepts the social passion and goes out to work for the kingdom of God, cleansing modern life, mastering commerce, politics, social life, and home life in the name of Christ. Thus the New Orthodoxy arrives at an organism of belief and a program of activity. It is no matter of intellectual patchwork, but the living union of those truths which belong together and will set us free and energize us for the great tasks of the world. The Old Orthodoxy had a place of definite inadequacy in its view of the Bible and religious authority. Modernity is inadequate in its conception of sin, of the Cross, and the person of Christ. The New Orthodoxy, with a modern and vital conception of the Bible, with a morally adequate conception of sin, of salvation, and of Jesus, the Son of God, can gird itself as a strong man to run a race. It is able to face the future unafraid.

Lynn Harold Hough

Art. IX.—A PLEA FOR DEVOTED CHRISTIAN TEACHERS

There are some serious questions touching the temporal and spiritual welfare of the young people frequenting our schools which, however, receive slight attention by writers on education and are ignored by the press in general. The subjects discussed in the school journals mostly touch on methods of teaching, discipline, and the value of the respective branches as a means of culture. Educational measures of far-reaching influence have rarely been inaugurated by school men themselves. Teachers, as a class, are conservative and not readily influenced for viewpoints different from or loftier than their own. A trite saying it is that education, to be symmetrical, must be intellectual, moral, and physical; but how few teachers are impressed with the real significance of this statement! With most of them, especially with the younger, "moral education" is a vague concept, something of which they have never thought seriously. The real emphasis in education is still placed on the intellectual phase; perhaps more than ever before. The principal object aimed at in the schools is to bring the pupils up to the required proficiency in the prescribed branches. In the meanwhile the courses of study are steadily enlarged and the requirements in scholarship raised. The "physical education" receives its share in a haphazard way in the athletic field, and the "team" is its principal exponent. But what of the "moral education"? Perhaps it receives attention for a few moments at the opening of school, when a passage of the Scriptures is read or the Lord's Prayer is recited. In the colleges, especially in State institutions, it is relegated to the chapel service, or given over to the Young Men's Christian Association. How few of the pupils of the public school, or, for that matter, of our colleges, have any definite knowledge of the Bible, even of Bible history. And this in spite of the Sunday school and the Berean Lesson Series. Is it the fault of the latter? By no means. The Sunday school is a highly useful auxiliary to the day school. It complements the latter by imparting that religious

instruction which is beyond the scope of the public school. But it cannot make up entirely for its deficiencies by one hour's instruction per week. Now, since the Sunday school cannot be held responsible for the moral training of our young people, and since specific religious instruction cannot, for evident reasons, enter into the study courses of our public schools, and, furthermore, since many homes cannot and others do not impart that religious instruction which is of even greater importance than a knowledge of the common branches—where and by whom is this important training to be administered?

To my mind there is only one answer to the question: To the majority of children it must in some way be imparted by the teachers of the day school, if not directly, in the form of Bible teaching, then indirectly. The only way, in my opinion, in which this can be accomplished under the present state of things is by the personal effort and unconscious influence of the teacher, through precept and example, principally through the latter. But what per cent of the instructors are inclined or adapted to impart such instruction, or to wield an influence that would tell for the spiritual uplifting of their pupils? I beg not to be misunderstood. I am far from advocating denominational "missionary work" among the children of our public schools. Any attempt at proselyting should be dealt with in an exemplary manner. Denominationalism and dogmatic teaching must not be tolerated. What I wish to emphasize is: Teachers should be religious. They should be deeply impressed with the responsibility of their vocation. They should love their work because it affords them unparalleled opportunities for doing good. They should have a true conception of life, of its duties and responsibilities; hence, they should be *earnest* men and women. None but such are duly qualified to train the young. Of course, this implies that teaching be a profession, an occupation chosen for life. It is the serious teacher with a varied life experience, the earnest man or woman, that can best build character. But how are such teachers to be obtained in sufficient numbers? There is not, and never will be, much money in teaching. It will usually yield a competence, but rarely a large income. Comparatively few teachers

can hope ever to receive the benefit of the Carnegie or Rockefeller foundation. Whether the State will ever pension its worn-out teachers, as is done in the leading countries of Europe, is also doubtful. But the school *does* offer a vast field for usefulness and doing good in molding the character of the young. For it is true that as the twig is bent so the tree inclines. There is a deep philosophy in the saying: "Let me have your child from the age of six to sixteen and then you may take it back"; implying that in those eventful years the impressions for good or bad have been made that will remain during life.

I do not consider the state of morals in our institutions of learning exceptionally low. On the contrary, I am confident that in point of morality they compare favorably with European schools. Nevertheless, there are features connected with many of them that are in no way desirable and that give cause for anxiety on the part of Christian parents. For example, some kinds of athletics, especially football, and various forms of worldly amusements, such as dances, late parties, etc. Recently two pastors, who are stationed in a city, told the writer that they were worried on account of their boys, who were attending the high school. Both were infatuated with athletics, and, worse than that, they were drawn into the vortex of amusements that they—the parents—could not approve of. Every now and then the school, or one of the classes or fraternities, gave a dance which lasted until after midnight, and which all the members were expected to attend on penalty of being ignored or ostracized. The following year they both took their sons out of the high school and sent them away from home to a church college, at a considerable expense. They did this for no other reason than to place them beyond those particular temptations. Such cases are quite frequent. One of the speakers at a recent educational convention, which the writer attended, while discoursing on the state of morals in our institutions of learning said that he had sent his boy to a certain college where he thought the students would be surrounded by wholesome influences. To his utter surprise his son told him at the end of the first year that he could not return to that college and retain his Christian character. The tempta-

tion for bad among the students was too powerful. Only a short time ago a college president told the writer that his boy, who is attending the high school, asked him whether some of the stories related in the Bible were myths, like the stories of Greek mythology. His teacher had declared they were, and that educated people did not believe them. The president was indignant that teachers should be tolerated in our public schools who infuse their skepticism into the minds of the young intrusted to their care. Such, however, is the case. Several years ago an able teacher was discharged from a college because he paraded his skeptical views before the pupils. He complained to the writer of the injustice done him. Said he: "If a student asks my opinion concerning the doctrines and stories of the Bible am I to beat behind the bush, or to tell him what I believe? Shall I play the hypocrite?" This professor was honest; he expressed his convictions at the risk of losing his position. Nevertheless he did his pupils a great wrong by thus openly speaking of his unbelief. However, though skeptics be reticent, and keep their opinions to themselves, they cannot altogether hide their attitude toward the Bible and religion, and they will unconsciously exert an influence over their pupils detrimental or even fatal to their religious life. Furthermore, the craze for amusement seems to be increasing steadily in schools of all grades, to the detriment, not only of the religious and moral nature of the pupils, but also of their intellectual advancement. The standard of scholarship is lowered through it. High school teachers told the writer recently that thirst for knowledge is rarely found among the scholars, and that only a small number study with the desire to know and do thorough work. One said: "In a recent examination in algebra only sixteen in a class of forty obtained a passing grade." The minds of the young people are no longer concentrated on their studies as was the case years ago. There are too many tangents and too many forms of amusement and diversion. They can no longer *as a body* be inspired with a love for study. It is principally by means of pressure, drill, and tests that results are obtained. Of course there are still many laudable exceptions, but what I have said holds true with a great majority.

It seems to me that the most efficient means to counteract these evils is to fill our schools—primary, secondary, and colleges—with earnest, Christian teachers, whose precept and example will command the respect and confidence of the young and, like a leaven, permeate the whole school. On the other hand, what would be the moral and religious status of an institution of learning where a large percentage of the instructors had no religious convictions, and, instead of endeavoring to stem the tide of levity, participate in practices which, to say the least, are a hindrance to the development of Christian character! It seems doubtful to me that the forms of frivolity and dissipation alluded to could be kept up in a school—no matter what be its grade—where a large majority of the teachers were earnest Christians and considered character-building their life work. A large number of our younger teachers, however, consider the school simply a stepping stone to something higher. The deplorable fact is we lack, in reality, a teaching *profession*. What our country needs above all at present is men and women with religious convictions who, for the sake of doing good to the rising generation, are willing to devote themselves to teaching as a life work; not for pecuniary remuneration, but for the unparalleled opportunities it offers for training the young, not only for citizenship and the manifold duties that will devolve upon them when grown up, but, above all, for that higher life which, if it is to develop normally, must have its beginning in childhood.

Worldly-minded teachers, whether men or women, could, in all probability, erase from the minds of the young intrusted to their care during five days in the week the good impressions made on them in the Sunday school, and even weaken the training of the Christian home. What influence for good can be expected of a teacher who frequents dances, theaters, and pool-rooms, or indulges in card-playing, or who is vastly more interested in a football team than in the spiritual welfare of his pupils? And such there are in schools of every grade, from the primary forms up to the university. It is evident that as moral and religious factors the value of teachers with such propensities is below par.

And now the serious question looms up: How are these evils

to be remedied, and where and how are the desired teachers to be obtained? I reply: In the same manner that we recruit the ranks of the ministry, foreign missionaries, deaconesses, and Christian workers in general—by arousing public sentiment.

The Volunteer Movement is sending to foreign mission fields enthusiastic young workers. National and international conventions follow each other in rapid succession, and, as never before, rouse the students of our higher institutions of learning to what is held out to them as their prerogative—work in the foreign field. Sunday school conventions are held all over the land and inspire our young people with love for the work in the Sunday school. Epworth League and Christian Endeavor gatherings vie with those mentioned. All these laudable causes are pushed with ever-increasing effort. The officers of the Volunteer Movement even offer to find positions for mechanics and artisans in heathen lands! But, let me ask, what has the church done to supply the public schools with devoted Christian teachers? Has any effort worth mentioning ever been put forth to obtain proper recruits for the teaching body in our home schools, which we consider the foundation of our American civilization, and claim to guard as the apple of our eye? What has the pulpit done in this direction? What the Christian press? What influence have pastors exerted on those of their young people of whom they were convinced that they would make excellent teachers? How much effort have Christian parents put forth in influencing a child to devote its life to teaching with a view to the higher object that I have mentioned?

It is high time that the church become conscious of its prerogative, yea, of its duty in the direction indicated. To raise our schools to a higher moral and religious plane, by inducing earnest Christian young men and women to devote their lives to the cause of public education, is a serious problem which the church and Christian people in general cannot afford to ignore any longer.

Victor Wilker

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

THE WOODS AND THE INN

THE woods in this case is the "Jersey Pines"; the inn, the "Pine Tree" at Lakehurst; but both the woods and the inn, as used in this writing, are typical. This is not an advertisement of "the Pines" or of anything else—any more than it is a logical argument, or a demonstration of the Binomial Theorem; it is simply an unintentional discursive meditation, prompted by the woods and the inn.

THE WOODS

"The Pines" is a vast tract of coniferous country in southern New Jersey, extending from the Atlantic Ocean to Delaware Bay, containing some hundreds of thousands of acres of pine mixed with oak, concerning which the State Geological Report says: "The soil is dry, sandy, and absorbent, which, together with the aromatic breath of the pines, makes the region remarkably healthful." This is written in the heart of "the Pines."

"This is the forest primeval"; for not since the region rose out of the sea and vegetation first grew has this tract been other than a wilderness, and so far are modern forestry and silviculture from touching it that one doubts if even Mr. Pinchot has ever heard of it.

This might pass as that "vast wilderness," that "boundless contiguity of shade" for which the poet yearned; for its extent is such that the most ambitious pedestrian can walk as many miles in one direction as he cares to without getting out of the wilderness region.

The manifold variety and charm of winter woods are unsuspected by those who do not visit them, and who probably imagine them to be a withered, dreary, uninviting waste; whereas their chaste and austere beauty is full of fascination and refreshment for those who yield to their appeal. Enough there is, even in winter, to make strong the lure of wagon roads and foot-paths through the woods. Nothing less than a bit of Nature's elegance is one of these tempting woodland paths, paved with clean white sand which was once sea-bottom; paths silkily carpeted with pine-needles; paths margined with tufted and

quilted mosses, mottled in grays and greens and darker hues, daintily embroidered and filigreed with delicate vines; paths hedged by wild shrubbery and thickets and the limitless arabesquery of the untamed wilderness.

These winter paths offer inducements quite as enriching, if not as numerous, as those of bargain counters in department stores. As health resorts they outrank stores, court-rooms and offices, parlors and lecture-rooms, libraries and laboratories. Along their well ventilated aisles whoever goes out to "eat the air," as natives of India phrase it, finds that it tastes good: it has what Cable calls "the sweet dry smell of salubrity"; and in these woods electricity and oxygen generate ozone—a tonic which tastes better than alcoholic and narcotic nostrums, and which "addeth no sorrow therewith."

Added to the hope of physical renovation to be found upon these paths, a promise of mental invigoration is definitely held out. A man who, by dint of sedulous industry, had acquired some of the brain-fag which caused Thackeray to write, "I have taken too many crops off the soil," chanced to read in a book on The Religion of Nature about "the mental strength that comes to those who make a comrade of Nature"; and at once he was moved by a feeling of personal destitution to go several miles into the woods to get some mental strength by coaxing Nature to be his comrade for a while. He got at least benefit enough to make him want to go again.

Only infants, valetudinarians, the aged, the "powerful weak," the indolent, the preoccupied, and a few others are insensible to the enticements of woodland paths. A noble, wholesome, and inspiriting sight it was to see in rapid motion through the Lakehurst woods one glittering white day the tall, slender, erect figure of a youthful super-octogenarian judge, swinging his long limbs in a loping stride, mile after mile, in the bracing winter air, pushing his fine, keen face against the north wind, his cheeks touched with the ruddy glow of outdoor exercise—a spectacle well calculated by contrast to console one for having had to behold on city promenades some very different pedestrian feats, such, for example, as the saunter of the fatted prodigal, or prodigal calf, who totes his precious body along the pavement for the solemn and sublime purpose of giving his walking-stick an airing; or the perilous navigating of the billowy sidewalk by a naturally gifted lawyer, coming down the street with his sea legs on, lurching alternately to larboard and starboard, with feet widespread, trying hard to prevent the tumultuous sidewalk from coming on

board over his bow or his quarter, making one think of Robert Hall's vision of Satan, "The pavement heaved under him like the billows of the sea and he looked like majesty in ruins—majesty in ruins"; or the zigzagging of the doggy woman who makes a "bloomin' show" of herself as she plays the part of Lady in Waiting to his imperial dogship, attending him from station to station of his all too public pilgrimage along the avenue. A Washington Chief Justice remarked to his friend as they were passing such a sight, "When I see that, I always feel sorry for the dog that has to keep such company." By contrast, the sight of a venerated nonogenarian judge—the embodiment of sense, dignity, and soundness of body, mind, and soul—vigorously afoot along the winter woodland roads, is an exhilarating and inspiring spectacle.

The winter wind is searching and antiseptic. It blows cobwebs from the brain and microbes from the garments. It goes through one's clothes like one of Mr. Loeb's customs inspectors, and causes one man to remember a day when he went to a tenement house on call to baptize a dying babe in a room containing three other sick children. Asking the father, who held one child in his arms, what ailed them all, he received the grinning, lightheaded, if not really delirious reply, "Diptheery, worst kind." The man having decorously fulfilled his ministry in that pest-hole, shook his garments for a mile or two in the blustering winter wind to get surely rid of the *bacilli diphtheriæ* before he dared take himself to his own or any home.

Only to the observant and attentive does Nature show her winter beauties, less obvious and obtrusive than those of summer. In most of us powers of observation lie inert or disused. Much pleasure is missed by failing to notice and attend. A middle-aged woman tells how, long ago, Harry Fenn, the artist, took a child sleigh-riding among the North Jersey hills and stopped to show her the wonder of the grasses, pointing out each little brown spear and seed cup which rose above the snow crust, and what a fine setting they made for the ice jewels, and what lovely blue shadow patterns they drew on the snow, and made the child notice how graceful and individual the naked trees were, each keeping its distinct character and its personal dignity, though stripped of the glory of its foliage by the frosty adversities of winter; and showed her that the clean, delicate gray beauty of the naked trees is as affecting as the tender charm of their budding in spring or the flutter of their leafage in summer. The artist gave the child a lesson in the exquisite and minute beauty of this amazing

world; and when the spirited pony hurried them home through the December twilight, shaking his shaggy mane and jingling the sleigh bells merrily, the happy little girl felt that she had been to Wonderland. Across forty years the woman still sees those trees and grasses, and to that ride chiefly she attributes her interest ever since in winter landscapes. Of such a landscape it is as warrantable to say as of a popular grand opera in the words of a London paper, "It leaves the impression of true and treasurable beauty."

In the rush of busy life an active man pays small attention to the beauties and transactions of earth and sky; seldom sees anything but his immediate objective from hour to hour. But when he drops out of the rush into some country region, especially if it be a region of hills and woods and streams, for a few days of change and rest or secluded work, he must be pretty dull or weary or aged if there does not start up afresh in him the old boyish interest in the outdoor world. And this sudden and eager interest is attended often by a curious sense of partnership in Nature's ongoings. He even inclines to take charge of some of its processes. After a long early-to-bed sleep, it may easily happen that he feels called to assist at the sunrise, to extend a helping hand to the inexperienced and bashful new day, which never saw this world before, as it climbs timidly up over the stile of the morning from the subhorizon underworld; ten hours later he thinks it important that he go out and help the Evening Angels, brightly robed as Fra Angelico's, put the tired sun to bed in the gorgeous dormitory of the west, beyond where the serried cedars, palisading the skyline, screen His Majesty's retirement; and sometimes the man lingers till the dusk deepens into dark to make sure before he goes indoors for the night that the evening star hangs its lantern in the right place and lights up at the proper moment. Here in the Jersey Pines he appoints himself Keeper of the Forests and Inspector of Roads, Bridges, and Waterways. Several times between sunup and sundown he is liable to think he must go out and superintend the woods; must see that none of the pure-hearted, guileless little streams loses its way in its gentle journey to the lake; wants to lean over the railing of Black's Bridge and look down into the little river that comes gliding through the swamp and slides under the bridge, swaying in its clean, soft-flowing water, the wavy grasses dark and bright, and the trailing mosses and various long-haired water-plants, like a moving multicolored tapestry, playing loose over its gravelly and sandy bottom. As if he were afraid lest some of the wood paths may

not find their way to the Inn, but wander about all night, like lost Babes in the Woods, he goes out before nightfall to show them the way home. Altogether, he may lead quite a busy life supervising the woods and looking after Nature's affairs in general.

Doubly dear and precious is every green thing in the depth of winter, and in these winter woods, when the ground is not snow-covered, one is as much delighted as surprised at the amount of evergreenness, not only in the pines overhead, but also in the ground growth of thickets, shrubs, vines, mosses, and even grasses, continuing in spite of biting frosts a summer-in-winter on the bosom of the earth as if the forest were a sheltering conservatory. It is a brave little spectacle to see how successfully the wintergreen lives up to its name, by the mile, along Checkerberry Road, alike under the snow as under the sun, the long winter through. Jeweled with consistency would our records as Christians be if we but lived up perennially to the sacred and inspiring Name we bear as loyally and completely as this pleasant little oval-leafed, white-blossomed, red-berried plant fulfills in its lowly life the expectation raised by its name.

Nothing is more wonderful in winter woods than the exquisite patterns and rich variety of kind and form and color in the family of mosses. One may find here, as easily as "half-way up an Alpine gorge, the fairy-cupped, elf-needled mat of moss." Chief among such displays are the peculiar small rounded or obloid mats or low mounds of moss found in boggy places, like embossed shields or embroidered cushions, from five to thirty inches in diameter, hassocking the spongy ground, and so orientally rich in polychromatic beauty that they seem as if painted with ecru and burnt umber, stained with saffron and cedar wood, encrusted with topaz and garnet, or carved from quarries of feldspar and albite and beryl. One man, amazed at such beauty in so rough a place, felt a momentary impulse to use one of these hassocks of moss for a kneeling cushion, to turn the marsh into an oratory, in mute adoration of the Divine Designer and Decorator whose lavish and matchless artistry does not disdain to adorn the lowliest spots in the forest's remotest recesses with embellishments fit for the palaces of kings.

When the earth is snow-covered, the color scheme of this pine-oak wilderness is a symphony of white and green and brown; but when snow and ice are off, as is mostly the case, the variety of colors is larger, including many mottled mats and patches of multicolored moss; including, too, the bright crimson of the cranberries floating on

the flooded bogs or drifting down the outlet streams; including also the dark purple of the oddest bit of vegetation in all the Jersey Pines —the Pitcher Plant, called also Huntsman's Cup, the *Sarracenia Purpurea* of the North, a most singular plant found at the edge of streams or lakes, or in boggy acres, and sometimes encamped in clusters on one of the low mounds or mats of variegated moss just described. This queer little creature carries a water-pitcher and in the proper season holds over itself, alike in shade and shine, a tall dark purple flower, like a parasol. It has these curious human pitcher-and-parasol ways because it is a distant relative of ours, belonging as it does to the order of carnivora; for it is insectivorous, catching, drowning, devouring, and digesting insects. Thus in its little wilderness this rudimentary swart Israelite of the marsh has its winged flesh-food and its drink as surely, and from the same Hand, as ancient Israel in its vast wilderness had quails from heaven and water from the Rent-Rock Spring.

In this witched and witching world nobody has quite so wonderful a time of it as the poet with his miraculous faculty for seeing visions and dreaming dreams. The poet is a man so daft that he fancies he hears what he doesn't hear and thinks he sees what he doesn't see. In this the poet is a great child, as also the average child is something of a poet. Democritus barred poets from the slopes of Helicon as being probably mad; and Edison would not include them in his Hall of Fame. Scientific gentlemen are apt to distrust and decry the poets as visionaries who contribute nothing to the mechanics of life—though, we respectfully suggest, it would be difficult for the scientists to prove that the poets do not furnish life with *motive power* of a mysteriously if not miraculously mighty sort; and the sort of motive power that energizes and moves a *man* must be reckoned superior in usefulness to the sort of motive power which merely moves engines and *machinery* made by the man. However hampered and oppressed or depressed a poet may feel amid the bustle and roar of city streets, when he takes to the woods he carries his temperament and imagination with him and lets them loose to revel *ad libitum*.

One thing which impresses everybody in deep woods on windless days is that utter stillness which made a little boy lift his finger and say in a half whisper, "Hush, mother; listen to the silence." The poet finds this intense stillness sensitive and the silence almost vocal. To the prosaic mind Nature seems more incommunicative than did an overworked, broken down teacher pacing her room in the insane

asylum, day after day, with arms behind her, in rigid reticence, refusing for long periods to utter a single word. When a friendly visitor asked gently and appealingly, "Why won't you talk?" she answered, "Because I have nothing to say." The visitor's laughing reply, "Well, if the rest of us waited till we really had something to say, probably we would keep still, too," brought to the pale refined face a faint smile—the first in many months. Nature too is a silent teacher. Loquacity is not one of her foibles. Her reticence seems to the natural man invariable. To most of us she never makes any definite or recordable remarks. A stenographer, sitting down in the woods to interview Nature, would turn into stone and be buried under the deposits of ages, and be dug up as a geologic fossil, before he would get one authentic sentence on his writing pad from Nature's lips. The look on her face is as inscrutable as the sphinx's stony stare or Mona Lisa's smile. Yet the poet and the mystic insist that her look is not meaningless; that she has something on her mind which she wants us to read. A keen and brilliant book, now lying open before us, says that the work of philosophy is to enforce the attitude of meditation, and that we do not really experience any object until, like the poet, we fade away with it into the silent forest, far from the strife of tongues; and the book emphasizes the value of the state of mind which prefers to attend rather than to speak, and which listens with great and ever-changing emotions to the deep voice of the world. Nature, according to the ancient Plotinus, is saying to us in her wordless way, "Understand in silence, even as I am silent"; and a modern Plotinus told us only yesterday that "Ultimate truth is got only in the absence of words"—from which a relentlessly logical mind might infer that in the stillness of woodland paths we may be on the track of ultimate truth. Notice that both of these Plotinuses treat us as mystics; and mystics, confessed or unconfessed, we verily are. We all have the mystic ichor in our blood, and were conscious of having a super sense exceeding our five physical senses before Bishop Brent wrote his book on The Sixth Sense. Why not a sixth sense for us as credibly as a fourth dimension for space? Mathematics sometimes assumes five, six, or more dimensions; and is mere space more affluent, voluminous, and extensive than a living expansive man? And if the sixth sense is strong and alert enough one may share in the woods that mystical expectancy which quivers in the soul of the poet, nestling close to Nature's heart and waiting for her to make a confidant of him:

> The silence grows
> To that degree, you half believe
> It must get rid of what it knows;
> Its bosom does so heave.

To a poet with his sixth and seventh senses at their keenest

> The Silence sings
> Like a vast rumor of unheard of things.

Even William Winter, in his poem "The Voice of The Silence," intimates that the tranquillity of Nature in peaceful silent places breathes admonitions, and that there is some subtle spiritual import in, and impartment from, the quiescence of the physical world.

In the heart of the Jersey Pines the sense of utter solitude matches the utter silence of the stillest days. The comparative absence of life surprises one: seldom sight of hunter or sound of gun or baying hound; or sight of rabbit or rabbit-tracks; or sight or sound of any bird; no whirr of wings nor drumming partridge: now and then quail or crows on the ground or in the trees or in the sky; but often the only living sound is the wee little, sweet little "weet, weet, weet" of a wee little bunch of feathers flitting about in the branchy thickets. A man who transfers himself from the hurly-burly of strenuous, struggling, strident life into the forest, easily understands what Janus of Basel meant by "the woodland peace." The more complete the solitude the better; he finds it so poulticing and comforting, after the bruising rush and crush of crowds, that he pictures how lovely it would be to build a cozy bungalow far away in the woods and fondly name it "Lonesomehurst" in testimony to the sweetness of solitude, which, however, is said to be sweeter if you have some one to share it who agrees that it is sweet.

"What place is that?" asked a passenger on a Potomac River steamboat of one of the boat-hands. "That's A ———a, the deadest and God-forsakenest place in America." But, strange as it may seem, no one ever feels the woods to be a dead and God-forsaken place. The solitude seems mysteriously, but stirringly, alive with something going on. Perhaps Professor Gummere could detect the goings on of a communal life among the trees of the forest. Who has not heard the leaves whispering together, some of them making a noise like excited little gossips telling the neighborhood scandal to every passing breeze, while the dry oak-leaves have rattling altercations with rougher winds that go blustering by. Even the uninitiated suspect that Nature is conducting secret Masonic rites in Forest Lodge, or feel themselves

to be assisting in some sacred ritual of silence. A dim sense of invisible presences is among primitive instincts and intuitions which have worked fruitfully in human history, as when elaborate ancient polytheistic mythologies populated the woods with dryads, fauns, and nymphs. Even in this arc-lighted age an unimaginative and properly skeptical twentieth-century man, duly puffed up with his consciousness of modernity, when he turns a corner on the woodland path and comes upon a mossy, viny, ferny, nooky spot just fit for elves and fairies, becomes a melting mystic and instinctively feels that the most natural way of explaining their absence is by the theory that his approaching footsteps startled their tiny shynesses, so that he barely missed a fluttering which he might have heard and a scurrying which he failed to see. He reckons this as one of the near-happenings, the almost-not-quites of life, with which our actual experience is forever bordered. And why are not the soft cushions of pixy moss in that secluded nook proof positive that the pixies resort there, as surely as an empty bird's nest implies the bird or a vacant cradle the babe? And why is that green velvet rug in the middle of the nook, if not for fairies to frolic on?

But our subtle human intuitions go beyond fanciful suspecting of invisible wild woodland creatures, and the duly reverent, serious soul of man soberly surmises some superhuman presence, even the presence of Him who filleth all in all. The old Greek wondered if under majestic trees he might not overhear the councils of the gods and gain oracular wisdom by listening for the voice of Zeus in the rustle of Dodonian oaks. But the great god Pan is dead and the oracles of the groves are no longer pagan. Jonathan Edwards said: "The beauties of Nature are really emanations or shadows of the excellency of the face of God"—the Christian God. That great nature-lover and man-lover Charles Kingsley said that wherever he had a sense of mystery surrounding him in Nature he felt a gush of enthusiasm toward God—the God and Father of our Lord Jesus Christ, Father of mercies and God of all comfort. To the devout Lanier there came, in the woods, his vivid "Ballad of Trees and the Master." Since the Divine Man went in and out of groves and prayed all night in them, and under their branches had his agony and bloody sweat, the forest is not pagan any more. One man, wandering in the winter woods and looking afar between the tree-trunks across stretches of spotless snow, recalled the experience Browning narrates, when, leaving the little Roman chapel on Christmas Eve, the man

suddenly saw, "on the narrow pathway just before," the Divine Master—"He himself with his human air; saw the back of him—no more; no face: only the sight of a sweepy garment, vast and white, with a hem that could be recognized." And the man's pulses leaped for joy because on the common street he had caught sight of Christ's vesture's hem—with no more cause, mark you, for thinking of Christ on a street in Rome than you and I have when we see through the dark pines the wide spread of snow like "a sweepy garment vast and white" with a hem that your soul and mine may touch and get virtue out of Him and healing from the seamless dress. The very least that any woodland visitor, who ever thinks of Christ at all, can do is to say to his soul on entering, "Into the woods my Master went," and on emerging, "Out of the woods my Master came." Nature points to some One greater, seeming to say: "Lo, there cometh One the latchet of whose shoes I am not worthy to unloose."

The Inn

By nearly all Lakehurst roads one easily finds the Pine Tree Inn at the edge of the little village; the Jersey Pines bring their ranks up to its west end and stand looking in at its dining-room windows; and most of the woodland paths lead to its friendly front door, which says:

> Now lift my latch and readily I swing
> To bid thee come where courtesy is King.

The atmosphere of Mother Mary Baker Glover Eddy's meditation halls is not sweeter, serener, or sunnier than the interior of this Inn, nor a cultivated home more refined and gracious. The words of one guest express the feeling of all, "The whole place spells R-e-s-t." The pine-cones pictured on the cover of its booklet are emblematically suitable to the Inn, both outdoors and indoors; for outside the trees are loaded with the cones and inside a Pine Knot is not unfit motto-emblem for the Don't Worry Club which the guests virtually constitute, since the lines are fallen unto them in pleasant places. The Pine Tree Inn at Lakehurst has been called the "Winter Mohonk"; and this not inaptly, since it is owned and kept by a former Mohonk man, offering the same genial, cordial, personal welcome, and illumined by the same spirit, regulated by the same principles, observing similar customs, attracting the same sort of patronage, and in numerous instances identically the same guests who in summer frequent beautiful Lake Mohonk or its sister Minnewaska. Our host,

Mr. Albert A. LeRoy, like Albert K. Smiley, thinking an altar more respectable than a bar-room, substitutes the better for the worse. Over the round-arched fire-place in the Inn's central hall, on the chimney-piece, are lettered the words of an old hymn: "Around our habitation be Thou a wall of light." That inscription is enough to insure that one will not meet here the flashy, the trashy, or the unrefined. In a world like this such a house is a splendid moral venture, and its prosperity demonstrates in public sight, like a geometric proposition on the blackboard, that Wisdom can take care of her children and that the Power that makes for Righteousness is able to fulfill the promise given to godliness for both worlds. More perfect restfulness, more wholesome cheer, more satisfying comfort of every kind are not to be found in any house of public entertainment.

The inn is one of the most venerable of human institutions. Away back in Genesis, in the morning of history, Joseph's brethren stopped at an inn and fed their asses when they were down in Egypt buying corn. And the man who fell among thieves, and was stripped and beaten and robbed and left half dead, had reason to be glad that there was an inn on the old Jericho road.

An inn is a sign of civilization, serving a general need, and, first or last, having a place in almost everybody's experience. It is the traveler's refuge; it stands by the side of the road, for the needs of the physical man, for temporary rest and shelter, with food and drink. It has been suggested that the quality of any country's inns is a fair indication of its advancement in civilization. Boswell tells us how Dr. Sam Johnson, stopping at a comfortable inn, spoke of it as a token and measure of national civilization, and expatiated on the felicity of England in having such excellent houses for travelers, exulting over Britain's superiority above the French in this respect. And then went on: "There is no private house in which guests can enjoy themselves so freely as in a capital inn. Though there be ever so great plenty of good things, ever so much grandeur and elegance, ever so much desire to make the guest feel easy; in the very nature of the case it cannot be: there must always be for both host and guest some degree of anxiety and constraint. The guest feels bound to make his best effort to be agreeable; and no man, unless he be a very impudent dog, can attempt to command what is in another man's house as freely as if it were his own. Whereas, at an inn there is general freedom from anxiety and constraint. The guest is sure he is wanted, and the more trouble he gives, the more good things he calls for, the wel-

comer he is." And then (says Boswell) the gruff old Samuel repeated with emotion Shenstone's lines:

> Whoe'er has traveled life's dull road,
> Where'er his stages may have been,
> Can testify he oft has found
> His warmest welcome at an inn.

He knows the welcome there is genuine and cordial, every look and motion of Boniface saying sincerely, "All that I have is thine" ("for a reasonable price, of course," tacitly understood). That many should prefer to be at an inn, where they are wanted, rather than in some home where they are not sure of being wanted, is not surprising, but looks like a fine blending of good sense and self-respect.

The inn has been used by some as a quiet retreat for uninterrupted writing or study, an escape from rush and roar and jostle in a peaceful seclusion where one feels no more the stir of the great Babel nor even hears afar its noise. Professor C. T. Winchester tells us how William Hazlitt, the delightful English essayist, when vexed by society or craving solitude for work, used to flee for refuge to a lonely wayside inn on the edge of the heath a mile out from the village of Winterslow, near Salisbury; and that his best writing was done there.

Inns have a notable place in literature and in recorded history as in life: Fielding and Smollett and Sterne, Cervantes and Walter Scott and Le Sage, Thackeray's "Roundabout Papers," and Dickens' stories —all full of talk about inns; and many famous hostelries are told about, quaint or ancient, or noted as resorts and rendezvous of numerous celebrities, boon companions and congenial spirits. England and English literature are interesting and picturesque with many such. We remember the old "Black Bull" in Edinburgh where Coleridge had the nightmare and dreamed he was dying and composed in his sleep this epitaph:

> Here sleeps at length poor Col. and without screaming
> Who died, as he had always lived, a dreaming;
> Shot dead, while sleeping, by the gout within,
> Alone, and all unknown, at E'nbro' in an Inn.

Some one has made a book of descriptions of curious old tavern signs. Even America can furnish some. Tradition has it that in front of the old Lion Inn at Stockbridge, Mass., the winds of long ago used to swing a sign which bore the picture of a bright red lion with a bright green tail. That was before there was any such functionary as Brander of Nature-Fakers.

The name given to an inn, like the title given to a book, may be matter of interest and importance, and attract by its striking oddness or felicitous aptness. What more fit and suggestive than "Wind-whistle Inn," an old Wessex hostelry, situated on the crest of a hill where the road went over the ridge and all the winds of heaven had full sweep, so that August sometimes howled like November; or "Night's Rest Inn," on the old English post road, where the stage coach stopped at sunset, and the tired horses were unhitched and stabled for the night, and the passengers rested until morning; or this goodly "Pine Tree Inn," set in the midst of the Jersey Pines?

Every traveler knows the comfort there is in having a good inn to look forward to at the end of one's journey. The chord of a common and familiar, but not trivial, experience is struck by a Wessex poet in his lines:

> Having beaten afoot the northward way
> Throughout the hours of the livelong day,
> As the sun drew down to the west
> We climbed the toilsome Polden crest
> And saw, of landscape sights the best,
> The inn that gleamed thereby.
> Then Polden top at last we won
> And gained the inn at sink of sun,
> Far-famed as "Marshal's Elm."

Most of us can imagine how those jaded pedestrians felt when they sank on the settle by the hearth, with the slant rays of the setting sun signaling through the west window that the long, hard day was done and realized how good it is to find shelter and fire and food at journey's end and a bed at weary sleep-time. Even the robust and healthy walker who exults with himself, "So many thousand buffets have mine own two feet given the resisting soil 'twixt sun and sun," is glad enough to find at the day's end some pleasant hostelry with all needed provisions for his comfort. And most of us know how interesting it is to sit within, snugly sheltered in the glowing comfort of the inn, watch the new arrivals, and note the glad faces of travelers through mud and drenching rain as they come dripping in to dry themselves before the landlord's fire, or out of a blizzard come stamping in, snow-covered, from the tussle with blustering elements.

In many a human life the roads are sometimes rough and steep, and there is many a man to whom, as he tramps the long, slow miles, perhaps with some heavy pack on his back, the prospect of an open door and an unfeigned welcome at the end of that journey and a

chance to halt and lie down and sleep and forget is the best hope he then has in all this mortal life; there is many a soldier on the march so exhausted that knapsack and musket are a burden, and then all his longing is centered on the time and place of camping for the night; possessed by that one thought and craving, he forgets the past and recks not of the morrow. Even to men as woeful, forlorn, dejected, and preoccupied as a certain historic two who footed it over the hills on the Emmaus road, spent from some awful days and nights of horror and anguish, it was doubtless some small comfort to look forward to finding a night's rest at Emmaus far from the cruel city when it should be toward evening and the day far spent: for nothing is more exhausting than heart-breaking sorrow, tragic and ghastly calamity, and unutterable grief, for which there is sometimes no immediate earthly relief but in sleeping and, for a time, forgetting. There may be nightfalls and journey endings when, to poor, weak, worn human nature, the dearest of all Scripture will seem "He giveth his beloved sleep." After "the wine of astonishment," and the vinegar, wormwood, and gall, a drink of some sirup that can minister slumber is welcome to the lips. And heaven often does its best for bitter thoughts and intolerable sorrow when it sends weariness and night to administer the blessed anodyne of unconsciousness. Poor Alfred de Musset, disillusioned and heart-sick, worn out with the sordid tragedy of his Epicurean life, murmured thankfully at the wretched end of his gay career, "At last I am going to sleep."

Whether on foot, on horseback, or in coaches, we are all on a journey over the same road; we are but passing travelers who will not come this way again, who will presently go out of sight beyond the Great Divide. In the long hereafter all the annals of human history will seem but tales of a wayside inn; for this old earth is only an Inn, a temporary lodging-place, and we are "transients" in the Hotel of the World. Our psalm in this house of our pilgrimage is the hymn

> I'm a pilgrim and I'm a stranger;
> I can tarry, I can tarry but a night.

As one cheerful vagabond says, "We are but lodgers for a night in this old Wayside Inn of Earth; to-morrow we shall take our pack and set out for the ways beyond, on the old trail from star to star." Happy we if our path beyond be among the stars, and our journey end in the city of Many Mansions. Well for us now if we take the New Year's advice of a New York pastor to his flock to "greet each new day with a cheer, looking to the Father's House at the end of the road."

THE ARENA

THE DISCIPLINE DISCORDANT

WHY should not the Discipline be made consistent with itself and with facts? Its present condition is distinctly discreditable, as everyone who has examined it at all carefully must be well aware. Its many discordances have no doubt arisen through changes made at different times by different bodies, each acting independently. But why the editors from time to time appointed have not straightened out the clashing verbiage is not easy to understand. Is not that what they are appointed for? If they have not sufficient power by all means let it be given them when next they are assigned to their important duties, so that some of the anomalies at present existing may be removed. It would be well also, I think, to have removed some outgrown relics of early times that have remained unaltered through the ages and have long since ceased to have any pertinency. But whether this be done or not no one can dispute that there should be harmony between one part of the Discipline and another. There is not such harmony now, as can be easily shown. I do not give all the instances that might be quoted, but quite enough to prove the point and show the need of a better state of things.

What, for instance, is the name of our church? On the title page it is called "The Methodist Episcopal Church." So in nearly all other parts of the book, even where the utmost formality would seem to be observed or called for. So in the Charters and Constitutions of the Mission Boards and the legal acts of incorporation from the Legislatures of the various States. But, in a single section relating to the conveyance of church property (pp. 212, 213), we find another name, that is, "The Methodist Episcopal Church in the United States of America." All deeds, it says, should be drawn in that way. But if that, and that only, be the full legal name of the church, why should it not appear in any other circumstances or relations except just those deeds?

Again (p. 52), the pastor is permitted to give a letter of recommendation to a member wishing to unite with any other evangelical denomination. But (p. 48) a member from another denomination wishing to unite with us must belong to an orthodox evangelical church, whatever that may be. Why this distinction, a distinction without a difference, so far as I can perceive? Are there any unorthodox or heterodox evangelical churches? Are there any unevangelical orthodox churches? I think not. The two words, orthodox and evangelical, are always used as synonymous, or practically so. If this be the case what is the sense of combining them? And if combined in one instance why not in both? In all probability it is simply one of many instances of poor editing.

Again, five times (pp. 70, 71) the statistician of the Conference (a new name) is mentioned; but on page 72 we find retained the old term, "Statistical Secretary." Poor editing.

And what else but poor editing can it be that allowed the very first sentence in the book, the beginning of the Episcopal Address, signed by thirty-two bishops, to go before the public in this ungrammatical shape: "Dearly Beloved Brethren: It is our privilege and duty to recommend most earnestly this volume to you, which contains the Doctrines and Discipline of our Church"? It is certainly the volume, and not *you*, which contains.

A still more serious matter is the insertion in the Discipline of 1900 of a line of legislation which never passed the General Conference and is not to be found anywhere in its Journal. It is on page 278, Question 11, "Amount raised for Missions during the quarter." This was passed by the Standing Committee on Missions, but it never was brought before the General Conference. It was one of the many reports crowded out by the fearful pressure of the last few days and the unseemly haste to adjourn before the business was anywhere near done. It would be very interesting to know by what process this question found its way into the Discipline.

In our Order of Worship there are some irregularities and discrepancies not creditable or easily explicable. The form of the Apostles' Creed given in the Order of Public Worship (p. 59) does not agree with that given in the Ritual for Baptism (p. 356) or with that in the Hymnal. In the first we have "the third day he rose from the dead"; in the second "He rose again the third day"—implying that he had already risen once before; and in the third it is "The third day he rose again from the dead." Why should there be three forms instead of one? In the Baptismal Ritual we find "Jesus Christ, his only begotten Son," but in the Order of Worship it reads "Jesus Christ his only Son." In the Baptismal Ritual we have "everlasting life after death"; and in the Order of Worship, "life everlasting." Would it not be a part of good editing to harmonize this matter so that we should have one form of the Creed in all parts of the book? Still again, we are told in the Discipline (p. 51) to sing "from the Methodist Hymnal"; but in the Order of Public Worship at the front of this Methodist Hymnal we are told three times to sing from "The Common Hymnal," whatever that may be.

There is still another anomaly in the section on the duties of the Quarterly Conference (p. 88) where this body is required to "confirm" or "reject" the superintendents "nominated" by the Sunday School Board. By which it would seem that said superintendents are not, strictly speaking, really elected at all. The presidents of the Epworth League, the Methodist Brotherhood, and the Ladies' Aid Society are all elected by these bodies and confirmed by the Quarterly Conference; which is all right. Why should not the same process hold in the case of superintendents? Is there any reason why the procedure should not be uniform in the various cases, either elected and confirmed or nominated and elected?

Still another adjustment seems to the present writer advisable. On page 358 it says: "We receive persons who seek fellowship with us on profession of faith into preparatory membership." Well and good. But

on page 358 these same persons are called "probationers." In former days one of these terms was as acceptable as the other and created no comment. But in these days people are put "on probation" by the courts in cases of misdemeanor. It smacks of crime; it implies suspicion and police surveillance; it begets friction and resentment and calls out remark. Hence, it seems now that it would be better to discard that word probation from our nomenclature and confine ourselves to the other word which is already in the Discipline right at hand. A preparatory or initial or first membership, somewhat less stringent in its terms, affording opportunity for training and instructing and testing, is very clearly an excellent thing, and may be so conducted as to bring in nearly all to the full or final and completed membership.

Is it not also a serious discrepancy and defect that we have some laws that are called "Advices"? Why is this, and what does it mean? Surely in the ordinary walks of life "advice" is very different from law; how is it in Methodism? In the chapter headed "Special Advices" there is a paragraph (67) on Divorce. It says: "No minister shall solemnize marriage in any case where there is a divorced wife or husband living." This is, of course, only another way of saying, "Our ministers shall not" do so and so. Is this mere advice or is it law? It certainly sounds precisely like the latter. It is a most positive commandment. Why should it be put in a chapter on "advices"?

Among the relics of early times, long obsolete if not ridiculous, are these: the direction to preachers to rise at four (p. 106) to read a certain volume entitled, "The Causes, Evils, and Cures of Heart and Church Divisions," a volume which has been out of print an exceedingly long time; to abstain from all "jesting" and to "converse sparingly with women." This latter smacks over much of the monastery and is not adapted to pastoral visiting or church sociables. We are directed also "not to spend more time at any place than is absolutely necessary," and "never to be unemployed." This would be to shut out all amusements and recreations whatsoever, everything but serious and sober employment, even as Wesley tried to do with the boys at Kingswood School. But the robust common sense of the present day repudiates this overstrained, unwholesome standard which has sent many a good man prematurely to his grave.

There are many other anomalies and contradictions in the Discipline (to some of which I have referred in other publications) which should be corrected at the earliest moment. There are some of more importance than these which I have mentioned, but space will hardly permit their consideration at present.

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WHEN DOCTORS DISAGREE

DRS. STUNTZ and Buck reach diverse views, totally, regarding Kipling's "cosmopolitanism." Dr. Stuntz, in his "Hour with Kipling," in the September-October number of the REVIEW, tells us that "Among the six master notes of Kipling" is his "cosmopolitanism." "Here he alone is

master." "Here he is both prophet and interpreter." "All his life was a school to fit him for this dignity. . . . He is free from the blight of the township mind." However, he makes out a strong case with his facts and proofs of birth under Orient skies, hearing the discussion of world-wide problems from Russian and British standpoints, democracy of his school life, etc. "He came to see the world as a whole" and "came to be as much at home intellectually in Australia and Canada as in India or Vermont." He supports his position further with some choice selections from Kipling's poetry, and places him in contrast with Browning and Tennyson, Whittier and Longfellow, who were "literary men with almost exclusively national horizon."

Now comes Dr. Buck, in "Tendencies of Modern Literature," in the November-December REVIEW, in which he shows that the modern trend is away from national literature to cosmopolitan. In proof of this he says: "As a reaction against this cosmopolitanism comes the work of Kipling. He will at all costs be rigidly insular. He fans his national antipathies, refuses to see any good in a foreigner, urges his country to look to her laurels in peace and war. . . . The very hopelessness of his cause gives him renewed strength. . . . . I should like to call him a Homer waiting for the fall of Ilios, that he might celebrate in heroic song." This deadly parallel is interesting, to say the least, and suggestive.

These two fine critics interpret Kipling with diverging exegesis. He is both cosmopolitan and rigidly insular, he sings both for the world and his own "tight little isle," for humanity and for me. After all, are they not both right? Do not poets and prophets speak to each and to all? Do they not all belong to the ages, races, and the world? But aside, it is cheering to read the note of democracy running through these two splendid contributions to the REVIEW. The world has waited wearily and long for this golden, glorious day when all men, looking upward, say, "Our Father," and into each other's eyes, "We be brethren."

McArthur, O. FINLEY R. CROOKS.

THE EGYPTIANS' SON OF MAN

DID the ancient Egyptians look for the coming of "the Son of Man"? Who that has meditated upon that profoundly significant title, and read Dr. Driver's twenty-columned article thereon in Hastings's Dictionary of the Bible, can fail to feel a kind of awe on finding the identical term in use in Egypt long before the days of any biblical writer, Moses himself included? A papyrus, now in Saint Petersburg, preserves a poem of the fifteenth century before Christ, in which an Egyptian prophet expresses his almost Messianic expectations in the following remarkable words: "A king shall come from the south, Ameni, the truth-declaring, by name. He shall be the son of a woman of Nubia. . . . He shall assume the crown of Upper Egypt, and lift up the red crown of the north. . . . The people of the age of the Son of Man shall rejoice and establish his name for all eternity. They shall be removed far from evil, and the wicked shall humble their mouths for fear of him. The Asiatics shall fall before his

blows, and the Libyans before his flame. The wicked shall wait on his judgments, the rebels on his power. The royal serpent on his brow shall pacify the revolted." (See Sayce, Religions of Ancient Egypt and Babylonia, page 248, 9; and the professor's footnote: "The words 'Son of Man' are a literal translation of the original *si-n-sa*.") Such language raises the question whether the next company of Bible revisers might not do well to go back to the old and literal reading of Haggai 2. 7: "The Desire of *all* the nations shall come."

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MATTER AND ETHER PROBLEMS IN BISHOP WARREN'S ASTRONOMY

It is gratifying to have a bishop equally at home in ecclesiastics and astronomy, in theology and physics. In Bishop Warren's "Latest Astronomy" (The Christian Advocate, March 30, 1911) he finds in the physics and metaphysics of astronomy an insoluble and unthinkable problem in "matter," "ether," "space," and "potentialities." Now, without insisting on it as a theoretical clue to a somewhat more thinkable solution of these verities, if we assume with the philosophical Hindu, and with our lamented, lucid metaphysical Bowne, and as the Bible seems to imply, that matter so called is only will exerted in force ("power"), our brain can handle the puzzle a little more rationally. Bishop Warren seems to confound density with hardness or solidity, but they are not the same. Water has greater density than ice and wood, which float in it, and yet a fish can dart through one but not through the others. Hence the density of ether need be no puzzle in stellar motion through it. And, if so called matter, including ether, is but a form of force, as with the Hindu and Bowne, space is only a conception in connection with the manifestation—or materializing if you will—of power. Space is merely thought perspective in appearance, when power is manifested. The Bible never speculates metaphysically about matter, but "all things were created and are upheld by the word of His power." If creation is thus the outgoing of will in power or force, the crux of the ages, creation of something (matter) out of nothing is not such a stark, unthinkable proposition. And Paul's statement that "in Him we live and move and have our being," lies more easily in our thought. The infinite Spirit to whom "belongeth power," by his will momentarily sustains our life and motion and personal entity. Thus perplexities of matter, hardness, density, and space, measurably disappear. "Ether" need not "be solid, fluid, and gaseous at the same time," for it is only power manifested in these ways. On this theory some of our problems can be readily thought through; and yet, the ultimate mystery of an infinite Spirit, by whose waves ("vibration") of power the universe of astronomy and physics appear, and in whom all things hold together" (Col. 1. 17)—this mystery remains.

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THE ITINERANTS' CLUB

PAUL'S EXPOSITION OF CHRISTIANITY.—PART I

It is exceedingly difficult to analyze a great spiritual movement, and such analysis can be accomplished successfully only by one in whom the life of the movement has become in a measure incarnated. When we analyze physical facts and laws we are on ground where the bearings can be readily seen, but in the realm of the spiritual life we have to do with motives, experiences, heredity, the human will, things that are beyond the reach of ordinary investigation.

In order to study scientific formulations we have only to use the intellect, but in the study of the philosophy of Christianity we need spiritual discernment as well as logical acumen. We are told in the Scriptures that spiritual things are spiritually discerned. Saint Paul says, "We speak wisdom among the perfect," that is, mature Christians, as only they can comprehend the divine wisdom.

The cross of Christ was, in the conception of the Greeks, foolishness, in that of the Jews a stumbling block; but to those that were saved, whether Jews or Greeks, Christ the power of God and the wisdom of God. The great facts of Christianity can be received and applied by the child. Its deep philosophy can be comprehended only by those to whom it has been revealed by the Spirit. Hence the danger of books written on spiritual things by those who start out with the axiom that nothing can be accepted that we do not understand, and whose experience of the things of God is confined to their own intellectual processes. No one can be a careful student of the apostle Paul without noting that his writings are permeated by a profound philosophy. This appears especially in the Epistle to the Romans, the most formal and exhaustive of his writings; but it runs like a thread of gold through his other letters. Indeed, it is by the harmony of the system of truth in Romans with the other epistles from his hand that we recognize the Pauline authorship of some of the disputed epistles, such as Ephesians and Colossians. It is fitting that such a philosophy should be found in the Christian religion, and our all-wise and all-loving Father, who saw the end from the beginning, in his infinite wisdom prepared a plan for his human children which should, when thoroughly understood, explain his holy administration of the universe he made. To comprehend fully the great plan of human redemption and the philosophy which underlies it is beyond our present capacity, but we can recognize a part of that divine plan as we study the letters of Saint Paul.

Saint Paul claims divine authority both for his apostleship and his teaching. The classical passage with regard to his apostleship is Galatians 1. 1: "Paul, an apostle, not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the

dead." He affirms, also, the divine source of his teachings concerning the Holy Sacrament: 1 Corinthians 11. 23 and 24: "For I received of the Lord that which also I delivered unto you, how that the Lord Jesus, in the night in which he was betrayed, took bread; and when he had given thanks he brake it, and said, This is my body which is for you; this do in remembrance of me." Here he evidently means to say that this authority came directly from Jesus Christ. And again, in 1 Corinthians 15. 3, we read: "For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures." Here he again affirms that his doctrine was given by special revelation.

At times he uses different words to accommodate his language to the comprehension of those whom he addresses. In Romans 6. 19 he says: "I speak after the manner of men because of the infirmity of your flesh." He thus justifies the use of freedom and slavery as an illustration because of the weakness of their spiritual apprehension.

Further, his authority as the inspired apostle of the teaching of Christ is justified by the doctrines which he proclaims. He reaches depths and heights in his discussion of the profound problems of human nature and of man's restoration which astonish not only himself but all students of his great teachings. In the eleventh chapter of the Epistle to the Romans, at the close of his masterful argument, as he surveys the wondrous plan of God which he has been unfolding, he rapturously exclaims: "O the depths of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him and through him and unto him are all things. To him be the glory for ever. Amen."

The primary conception of Paul's exposition of Christianity is that it is universal. It is a gospel which he is under obligation to preach to all men, for all need it. The passage, Romans 1. 14, is a wonderful revelation of the breadth of Christianity as announced through the apostle Paul: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." His exposition cannot be comprehended without understanding the universalism of the apostle. His mission is to all the world; not only to all races but to all classes and conditions of men. The absence of the article in the Greek of the above passage shows that Saint Paul has in view not merely the Greeks and the barbarians, as the two divisions in which, in the Greek conception, the world was comprehended, but such as were Greeks and barbarians and also such as were wise and unwise. The Greek and the barbarian, the philosopher and the ignorant, all, indeed, need the same gospel, and the apostle realizes his obligation to convey it to them. The gospel for all men is fundamental to Paul's treatment of the great problems of Christianity.

The thesis of Paul's exposition is contained in Romans 1. 17: "For therein is revealed a righteousness of God by faith unto faith: as it is

written, But the righteous shall live by faith." Around this thesis not only the Epistle to the Romans but all his epistles seem to gather. Faith, then, is the watchword of Christianity, and Paul's whole exposition gathers around this one thought.

After announcing his thesis he proceeds at once to a vigorous denunciation of the sins of the Gentile world. His first message announces the wrath of God against the sinfulness of mankind, Romans 1. 18: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." He affirms that they had violated natural religion, and hence their acts were the result of their own wicked tendencies and passions, Romans 1. 20: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse." The portraiture of the Gentile world, which follows, is one of the most graphic and terrible in all literature. One would hardly regard it as possible if it were not confirmed by Tacitus, and by the uncovering of the ruins of Pompeii, and other sources assuring us of its reality. We know that there were individuals in those ages who rose above the conditions of their own time, but that this is a general statement of the moral condition of the heathen world is generally acknowledged.

The Jews, however, in their self-complacency did not realize that they were subject to a similar indictment, and Paul proceeds gradually in his argument to bring them under his general law of the sinfulness of men. In chapter 2. 17-23 he draws a picture of their condition. If not so abhorrent, at least it is equally graphic. We do not need to enter into the details of his arraignment of the Jewish nation. He charges them with professing to know God's will and approving things that are excellent because instructed out of the law, and with breaking the very commandments which they had accepted as the divine law. To their plea that they were circumcised and therefore could not be charged with guilt, he answers that circumcision is of no value except it be confirmed by purity of life. The outer mark of circumcision was but the sign of the life which it was their obligation to live. The statement of the Jew's true condition in relation to circumcision is found in the twenty-ninth verse: "For he is not a Jew who is one outwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God."

In the third chapter the apostle further arraigns the Jews by bringing against them the description of their sinful condition in a series of quotations from the Old Testament Scriptures, which they acknowledge as authority, and closes with the statement "that there is no fear of God before their eyes," and that all the world is under the judgment of God. He concludes the arraignment of both Jew and Gentile in chapter 3. 20: "Therefore by works of the law shall no flesh be justified in his sight, for through law is the knowledge of sin." The apostle thus begins his exposition of Christianity by affirming in the most positive form that men are not what they ought to be, and hence leaves men in despair unless

God in his gospel shall provide a method of relief from the bondage of sin under which they are held.

The mind naturally will inquire whether the progress of the centuries has so changed men's natural condition that these descriptions have no application now. In the onward march of humanity, with the presence of the gospel of Christ, we may well admit the great advance in the human race. We may also inquire, however, whether, if Paul were to come to the world to-day, where he would begin to reform the world. Would he begin by eleemosynary movements, by the proclamation of man's lofty attainments, or would he begin by pointing out the conditions of men in relation to God to-day? Would he not find abundant reason to reach the conclusion already expressed, that "by works of the law shall no flesh be justified in his sight, for through law is the knowledge of sin"? In support of the doctrine of the sinfulness of mankind we need not depend altogether upon scriptural teaching; we may appeal to facts of our own time.

There is evidence constantly accumulating of the beliefs of men that their fellow men are not only liable to do that which is wrong, but that it is their tendency to do so. Every bolt that is placed upon a door, every safe with its complicated locks, every check that is put upon people charged with special duties by their superiors to note whether they are doing their duty, is a proof of man's unwillingness to trust his fellow men. In recent times this is shown by the multiplication of laws. New laws are constantly added to the list as new forms of wrong appear in society. It is astonishing what additions have been made to laws in recent years: laws with respect to food, laws with respect to medicine—those laws which cover the various kinds of adulterations which we constantly fear. The papers written from time to time warning people of defects or faults in church, state, or nation, are evidences of the belief that the tendencies of man are to evil and that people need to be constantly on their guard against impositions.

On occasions where one would suppose there would be a universal belief in man's truthfulness a lack of faith is apparent. An eminent public man some time ago passed to his rest. It was announced by his physician that he had died at a certain hour, and immediately there was an impression abroad that his death had been concealed for two hours for reasons connected with his business relations with the great public. While not saying so, the tone of the press was that there had been concealment on the part of the family, or physician, and the doctor thought it necessary to make an announcement that the person had died at the time stated in the previous dispatch, and that the person who had reported an earlier date was not present at the time of his death and not qualified to speak on the subject.

Another illustration of the same thing is found in the attitude of the government of the United States toward the travelers who return from foreign lands after a visit of one, two, or three months as the case may be. The papers have been full of complaint at the action of the officials at the port of entry of New York. As the ship comes into port

a representative of the government comes on board and places in the hands of each passenger a paper in which he is to declare everything that he has purchased while abroad. So far all is well. When, however, the passenger arrives at the dock, and the inspector comes to examine his luggage, he places before him the statement of what he had bought and the receipts for the same, he is informed that neither his declaration nor his receipts are of any avail; the goods must be examined afresh and estimated by the inspector at New York. Thus the government of the country indicates its lack of faith in the formal statements made under its own direction.

The recent achievements in aerology as exhibited in the various flying machines have also a bearing on the tendencies of human nature. When Bleriot made his flight from France to England the excitement was, of course, intense. England no longer was separated from her ancient rival by the sea; air had become the means of communication. England no longer was an island, but really a part of continental Europe. But what was the first thought in the minds of the various governments of the world in connection with the aeroplane? Has not much of the discussion been upon the effect this new method of travel would have in the case of war between the several countries? Their use for war purposes has been the chief theme, and it has even entered into the parliament of nations. Strange to realize the fact that at the beginning of the twentieth century, in the view of many the most advanced ethical age the world has ever known, every new discovery of that kind is discussed as to its importance in relation to war—as if that were the normal condition of human society. In other words, the depravity of human nature is assumed even in connection with the most wonderful scientific achievements.

These instances are cited as present-day illustrations of the truth of that part of Saint Paul's exposition of Christianity which affirms the depravity of our nature and the need of Christian faith and Christian preaching to restore man to the favor of God and to works of righteousness.

ARCHÆOLOGY AND BIBLICAL RESEARCH

THE EXCAVATIONS AT SAMARIA

THE Harvard excavations at Samaria, recently brought to a close for the time being, have been noticed already in this department. It is now more than six years since application was made to the Turkish government for permission to carry on work at this old capital of Israel. The authorities at Constantinople make haste slowly. Thus it is not difficult to understand why it took two years for a firman to be issued granting the request. Those in charge of the enterprise were fortunate in having the work financed by Mr. Jacob H. Schiff, a wealthy and generous Jewish banker of New York city, who gave no less than $65,000 to carry on the excavations. They were equally fortunate in securing the services of such experienced archæologists as Professor Reisner, well known for his work in Egypt, Dr. Gottlieb Schumacher, and Mr. Clarence S. Fisher to superintend the work at Samaria. Nor should we omit the name of Professor David Gordon Lyon, of the Harvard Divinity School, who not only spent considerable time on the ground, but has otherwise contributed largely to the success of the expedition. To him, also, we are indebted for the very interesting and lucid reports of the diggings as they progressed from week to week and year to year.

Indeed, it might be said without fear of contradiction that no work of this nature has ever been carried on with greater efficiency and thoroughness than that done at Ahab's capital under the supervision of those above mentioned. No undue haste has been manifested, but rather a minute and scientific examination of every foot of ground excavated and of every object brought to light.

As might have been expected, excavations at the site or among the ruins of an old capital like Samaria, which played so important a part in Palestinian history from early times till well down into our era, could not have been made without material success. As our readers know, the very surface, literally strewn with pillars, columns, parts of arches, and massive walls, bears eloquent testimony to the former glory of the place described by Isaiah as "the crown of pride of Ephraim, the fading flower of his glorious beauty, which is on the head of the fat valley" (28. 1). As was natural, the army of diggers—often more than two hundred and fifty in number—unearthed many more pillars and broken columns, towers and stairways, pavements and extensive walls of various periods. Some of the masonry and artistic paved floors evidenced skill of a high type. Besides these larger objects there were also brought to light, statues, coins, hundreds of clay lamps, roof tiles, large quantities of broken pottery and fragments of glass. There were, too, "a few graffiti, and about one hundred and fifty of the so-called Rhodian stamped amphora handles," and a few fragmentary Latin inscriptions on bits of marble slabs; one of these is rather complete and belongs to the year A. D. 132.

The different styles of masonry and the objects found disclose several well-defined periods. No doubt so fertile a place as the hill of Samaria was owned centuries before Omri purchased it from Shemer, fortified it, and called his city Shomeron; that is, Watch Tower. The little holes or oil cups on the rocks immediately under the palace walls must be regarded as of pre-Israelite origin. There are clear traces of four well-defined civilizations or periods: (1) the Israelite; (2) the Babylonian; (3) the Greek; (4) the Roman. Each of these periods may be subdivided into shorter ones. The foundation walls, for example, show by the additions and different styles of masonry "four periods of construction, tentatively assigned to Omri, Ahab, Jehu, and Jeroboam II."

As often, the newspapers of this and other lands have published too glowing accounts of the Harvard expedition. Unfortunately some of "our own correspondents" have drawn largely upon their own imagination, and have credited Professor Reisner and his fellow workers with discoveries never made by them.

Even some of the most reliable of our religious weeklies were misled by an article from the pen of Dr. Jahudu, published in the Berlin Tageblatt. This good and learned Jew was imposed upon; for the hundred tablets, contracts, and letters in cuneiform script, including one from the King of Assyria to King Ahab of Israel, were not among Professor Reisner's discoveries. Equally unfounded was the statement concerning the complete and detailed inventory of Ahab's palace and its furnishings.

Though the greater part of the objects discovered belong to the Græco-Roman period, it is to be noted and emphasized that objects of undoubted Israelitic origin were unearthed. Not to say any more about the huge foundations, covering about one and a half acres of ground, we pass on to the *ostraka*, fragments of inscribed pottery, discovered on the same level. There was also found in close proximity to these an alabaster vase, on which is inscribed the name of Osorkon II, King of Egypt *circa* B. C. 874-853, thus, a contemporary of Ahab. This helps materially in fixing the date of both vase and *ostraka*, to say nothing of the foundation walls of the palace.

There were about seventy-five of these *ostraka*. One dozen of them have been deciphered, translated, and given to the public in the Harvard Theological Review (January, 1911).

We reproduce them as published by Professor Lyon. The number before each one is the number in Professor Reisner's report:

No. 5. In the tenth year. For [that is, belonging to] Shemaryô. From the Tell. A jar of fine oil.

No. 6. In the tenth year. Wine of the vineyard of the Tell. With a jar of fine oil.

No. 8. In the tenth year. From Sag. For Gadyô. A jar of fine oil.

No. 12. In the tenth year. From Yashat. A jar of fine oil. For 'Akhino'am.

No. 13. In the tenth year. From 'Abi'ezer. For Shemaryô. A jar of old wine for 'Asâ. From the Tell.

No. 19. In the eleventh year. From Shemîda'. For Khelesh, 'Aphshakh, Ba'alâ [and] Teker.

No. 33. [In] the eleventh year. From Sarar. For Yeda'yô, Maranyô, Gady [ô]. . . .

No. 42. In the ninth year. From Shaphtan. For Ba'alzamar. A jar of old wine.

No. 47. In the eleventh year. From 'Adi'ezer. For 'Asâ, 'Akhimelek [and] Ba'alâ. From 'Elnathan.

No. 49. In the eleventh year. From Kheleq. For 'Asâ, 'Akhimelek, Ba'alâ [and] Ba'alme'onî.

No. 50. In the ninth year. From Yashat. For 'Abino'am. A jar of old wine.

No. 51. In the eleventh year. For Badyô (?). The vineyard of the Tell.

Here we should remark that none of the above were written upon the vessel itself, but served rather as labels or tickets on the oil and wine jars, which were sent from one party to another; sometimes from a subject to the ruler as tribute or rent for the land or vineyard. It is greatly to be regretted that, though every one of these *ostraka* is dated, the name of the reigning king is not mentioned, nor, indeed, is there anything which points with certainty to any particular year in the chronology of Israel. And yet there seems to be a consensus of opinion that they are all from the time of Ahab, and were sent to the palace either from the royal vineyards or from some subject. May we not hope that, when all the material on hand has been more thoroughly examined, help may be given just at this point?

The proper names on these tablets are also of great value, for many of them have their exact counterpart in the early historical books of the Old Testament—at least as far as the consonants are concerned. We reproduce them here in an anglicized garb as commonly written in the English versions, without the comma (') to represent the ℵ, the inverted comma (') to represent the Y, or the circumflex accent (^) to represent some vowel letter.

Professor Lyon gives the following list: Abiezer, Ahimelek, Ahinoam, Ela, Elisha, Asa, Bera, Keles, Joiada, Joash, Meribaal, Nathan, Abda, Uzza, Rapha, Sheba, and Shemida. Let us repeat: The orthography is our own, not Professor Lyon's.

There are, too, several other names which are practically the same as are found in the Hebrew Bible, especially those compounded with some abbreviated form of Yahweh, usually written Jehovah in English works, such as *ja*, *jo*, *ya*, *yo*, or *yau;* for example, Gadyo, Shemaryo or Shemarjah, that is, Samaria. Notice that *j* has always the hard sound *i* or *y* in Hebrew. There are also those compounded with Baal, such as Baala, Abibaal, and Baalzamar. This suits the time of Ahab and his queen, Jezebel; for under the influence of Jezebel, daughter of Ethbaal of Sidon, the worship of Baal played havoc with that of Jehovah. No wonder, therefore, that proper names dug up in Ahab's capital are compounded with Baal as well as Jehovah.

Too bad that Professor Reisner did not come across larger tablets or inscribed stelæ. But let us be thankful for this auspicious beginning, for these fragments prove, if any proof were necessary, that writing in Hebrew script was known and used in Ahab's capital. There is nothing strange about this, for as the Moabite stone shows, writing was practiced in Moab during the reign of Ahab. According to the Old Testament, writing was common among the Hebrews centuries before Ahab's time. We mention this fact because many destructive critics used to maintain that the Hebrews in their early history had no means of producing literary documents. These *ostraka* found at Samaria take us back to nearly B. C. 900. Indeed, there is no evidence that there was a single day in the entire history of Israel when writing was not practiced by the leaders of the people, and when they could not have possessed written records. Abraham, in his day, no doubt, a man of more than ordinary culture, once a resident of Ur of the Chaldees, must have known how to write, and Moses, instructed in all the wisdom of the Egyptians, must certainly have been able to transfer his thoughts to papyrus, tablet, or stone.

Even as liberal an authority as Professor Driver, discussing Reisner's finds in Samaria (see Palestine Exploration Fund, Quarterly Statement, April, 1911), says: "That writing was known and practiced in Palestine long before the time of Ahab is, of course, certain from the Old Testament itself, even upon a critical view of its origin and growth. . . . But it is interesting to be brought face to face with records, actually written in the very heart of the northern kingdom, and either in the reign of Ahab himself or, at least, not substantially later."

Though a very large sum of money has been expended by the Harvard expedition at Samaria, yet only a small portion of this ancient capital has been explored. It may seem to some that the actual results were far from commensurate with the expense. Nevertheless, it was not a useless expenditure of money, for we know now what we did not know two or three years ago, that Hebrew writing was used in this northern capital about B. C. 900. Then, again, the money used was wisely spent in giving employment to a large number of needy Arabs. It is, therefore, to be hoped that the good work in Samaria has only just begun, and that either Mr. Schiff, or some other wealthy man, may equip another expedition to Samaria, and continue the work so auspiciously commenced. For, as Professor Lyon says: "It is usually the unexpected that happens in exploration, and the other parts of the hill may yield treasures more imposing than Herod's temple, Ahab's palace, or the *ostraka* records. . . . It is not improbable that thousands of such records exist at Samaria. . . . It is likely that multitudes of business documents await the explorer, giving records of sale, barter, and contract, and all phases of private and social transactions. . . . More than this, may we not even hope for historical records? Such a possibility is enough to kindle the imagination of every student of Palestinian history."

FOREIGN OUTLOOK

SOME REPRESENTATIVE CONTEMPORARY DOGMATICIANS OF GERMANY—II

However one may judge of the intrinsic merits of the theology of Albrecht Ritschl, no one will deny the exceptional ability of many of the men who acknowledge him as their theological master. The representatives of Ritschlian principles in theology include not only professional dogmaticians but also workers in all the various departments of theology. The leading Ritschlian dogmaticians are Herrmann, Julius Kaftan, Häring, and—though he is scarcely a typical Ritschlian—Wendt. Harnack, too, calls for consideration on account of his dogmatic influence. It is no disparagement of the others to say that Herrmann is by far the most interesting and forceful dogmatic thinker of the group. He is a theologian of really great significance. Though not a very prolific writer, he delivers himself, by means of essays or special lectures, on nearly all the most important dogmatic questions of the day, and is a very skillful controversialist. His most important works are the famous Der Verkehr des Christen mit Gott (The Communion of the Christian with God), first published in 1886, and his Ethik, first published in 1901. Though we have an English translation of the Verkehr from the second edition—it is now in the fifth—the book is not nearly so well known among us as it deserves to be. Its main thesis is that we find God not in the world of fancy but in the world of reality, in the concrete fact—above all others—of Jesus Christ in history. He is intensely opposed to mysticism, that is (as he uses the term), all religiosity not firmly grounded in the historical revelation in Jesus Christ. But for him "the historical Jesus" means not the alleged Jesus of scientific criticism, an object at best attainable only by scholars and, in fact, not even by them, but the plain, sure fact of the life of Jesus among men—the "inner life of Jesus"—which affords us full assurance of the reality of a gracious God. All this Herrmann works out with force and brilliancy. But he stops short of what seems to us the full appreciation of biblical realities, for he makes the grand fact of such a life of fellowship with God and certainty of God the whole ground of faith, while the resurrection is to be regarded as not of the ground of faith but as a reality to be grasped only on the basis of a faith that has found its ultimate basis solely in the reality of the inner life of Jesus. By far the weightiest answer to Herrmann is that by Kähler in his Der sogenannte historische Jesus, und der geschichtliche, biblische Christus. Kähler charges Herrmann with an unwarrantable curtailment of the biblical foundation of the faith. He makes much of the fact that only the full certainty of the resurrection of Jesus in all its vital significance as manifested in the gift of the Spirit in Jesus's name could and did render possible the first preaching of the gospel; and

the victorious gospel then and ever since has been the gospel of Jesus *and the resurrection.* Apart, however, from this very important point, there is much in common in the standpoint of these two powerful theologians. Yet Kähler also insists, in opposition to Herrmann, that we have a real communion with the exalted Christ, inasmuch as Christ is given in the gift of the Spirit of Christ, and that means not the mere historical Christ, but the Christ who is really, though "superhistorically," present. Yet he reminds us: "The Jesus whom our prayers reach at God's right hand is the same Jesus whom we have learned to know through the Gospels." In close relation with the anti-mystical principle of Herrmann stands his other cardinal principle; a thoroughgoing ethicizing of the conception of Christianity, so that religion is viewed as the solution of the moral problem of life. Herein, also, his position is extreme. This aspect of his theology may be viewed especially in his very tersely written Ethik and in the little volume bearing in its English form the title Faith and Morals. Herrmann is now sixty-five years old and has been professor at Marburg since 1879.

Julius Kaftan has been professor of dogmatic theology in Berlin since 1883. His well-known Dogmatik was published in 1897. Later he gathered into a volume (Zur Dogmatik) a series of essays on special questions of dogmatic principles and methods. On the whole Kaftan has moved in a more conservative direction than his master, Ritschl. His style is easy and rather pleasing. Yet it must be said that he does not show himself to be a wholly satisfactory guide in theology. His thinking too often lacks definiteness and thoroughness. Strange's criticism, while needlessly severe, exposes not a few real weaknesses in the arguments of the noted Berlin professor.

Theodor Häring fairly deserves the praise of a Scotch critic, who has called him "one of the most rewarding of living theologians." He has not an imposing presence or manner, yet his personality is singularly beautiful. All his writings as well as his lectures to his students are characterized by a winning spirit of conciliation and by a profound appreciation of the vital elements of religion. He represents the extreme right wing of the school of Ritschl. He has devoted no little attention to the doctrine of the atonement, and has endeavored to correct the Ritschlian view of this great subject by means of a more faithful use of the biblical testimony. His principal writings are Der christliche Glaube (Dogmatik) and Das christliche Leben (Ethik). The latter has appeared in English under the title, The Christian Life, and deserves the warmest commendation. Häring is now sixty-three years old, and has been professor in Zurich and Göttingen, and (since 1895) in Tübingen.

Kaftan and Häring have manifested a decided tendency to revise the positions of Ritschl in the direction of biblical and church doctrine. Even Herrmann is, in certain particulars, more conservative than Ritschl. The same is true in varying measure of other leading Ritschlians, such as Reischle, Kattenbusch, and Kirn. But there is also a left wing of the Ritschlian school. In this group we do not include the history-of-religion school, whom some would call Neo-Ritschlians. A typical Ritschlian of

the left wing is Harnack; another is Rade, of Marburg, editor of the Christliche Welt. But Harnack is an historian rather than a dogmatician. Nevertheless, in many ways he has given expression to his dogmatic position and tendency, especially and in a connected form in his famous little book, What is Christianity? Of this book 60,000 copies have been printed in Germany, while some 40,000 copies of various translations represent its popularity in other lands. In comparison with the outright liberals—men like Bousset, Wernle, and Tröltsch—Harnack shows something of a conservative dogmatic tendency. Among Ritschlians, however, he must be placed in the left wing. And no other man of this generation has done as much to render a moderate liberalism popular as Harnack. Yet it can hardly be said that his dogmatic thinking is either very original or very profound. At times he seems to have fallen into the snare of "historism," for he regards it as possible to give an account of the essence of Christianity by purely historical means. This seems to be the express standpoint of his What is Christianity? Yet at other times he seems to make much of experience. Perhaps the most marked features of his theology are a reduction of the gospel to a minimum of doctrinal content: the doctrine of the reality of God the Father, the assurance of eternal life, and the revelation of the true values of the things with which we have to do, together with direction for the conduct of life. Jesus is made the bearer of the true message from the Father and the embodiment of its fullness in his own person; but only in this sense does Jesus himself belong in the gospel. Yet we must not overlook that in his paper, read at the International Congress for Liberal Christianity in Berlin in 1910, Harnack contended for the right of "the double gospel in the New Testament"; the gospel "as Jesus preached it," in which "not the Son but the Father only" had a place, and the gospel of the apostles, in which the Son is an essential part. As to the cross and the resurrection of Christ, Harnack finds as their abiding significance only the thoughts that "the suffering of the just and the pure is in history salvation," and that without the Easter tidings of the actual, bodily resurrection of Jesus, one could and should have the Easter faith, that is, "the persuasion that the Crucified gained the victory over death, that God is mighty and just, and that the Firstborn among many brethren lives." Harnack's well-known conservatism in the field of New Testament criticism goes hand in hand with a pronounced liberalism in theology.

In some respects, very like Harnack in theological principles is Wendt. His theological development was strongly influenced by Ritschl, and he may still be called a Ritschlian, but scarcely a genuine one. His position is frankly liberal and is always set forth with refreshing clearness. Perhaps the most striking features of his system of Christian doctrine are the combination of the principle of experience as the test of religious truth with the principle that not the whole New Testament revelation but the "gospel of Jesus" is the norm of Christian doctrine, and the effort—rather happily successful—to merge dogmatics and ethics in a single treatment. The radical fault of the former attempt seems

to lie in its manifest failure to make provision for the true estimation of the cross and the resurrection of Christ. And so it is not strange to find that Jesus, as the preacher of the Kingdom of God, appears to Wendt as "man, simple man like other men," though "the man Jesus was the bearer of the Holy Spirit. and, indeed, of the fullness of the Holy Spirit." While to the present reviewer Wendt's positions seem often to be not only unsound but even inconsistent, one must accord him the praise of having written with more clearness and grace of style than any other recent dogmatician of Germany.

Though a liberal, Wendt has not gone with the new history-of-religion school. The only dogmatician of the latter school is Tröltsch (born 1865), who has been professor at Heidelberg since 1894. Tröltsch is a man of immense intellectual activity, learned in history, an expert in philosophy, and a vigorous and yet eminently fair controversialist. Ritschl was his theological master, but the relation of discipleship was early dissolved. In the last dozen years it has been apparent, even to Tröltsch himself, that he was no longer a Ritschlian. He has written no large and systematic work, but has published for the most part essays and a few pamphlets. Perhaps his most instructive essays are Die Absolutheit des Christentums (The Absoluteness of Christianity) and Protestantisches Christentum und Kirche in der Neuzeit (Protestant Christianity and Church in the New Era). In the former essay Tröltsch argues that Christianity, while for us evidently the highest form of religion that has yet been evolved, may not be regarded as necessarily the final or absolute religion. And so, of course, the nature of Christianity and of all religion must be studied from the standpoint of evolution. Herein lies the chief characteristic of the school—to regard Christianity as an organic part of the religious history of the entire human race. In the essay on Protestantism Tröltsch maintains that the old Protestantism, while having within itself the germ of the modern Protestant spirit, was, nevertheless, predominantly mediæval in spirit, and that the newer era began only after the classical era of Protestantism had closed. The new development has at first seemed negative; the constructive stage is that toward which we are now struggling. That which is new in the spirit of Protestantism is "The inwardness, personality, and spirituality of religion; the autonomy, freedom, and wholeness of the morality that springs out of devotion to God; it is the immanence and presence of God in his world and the consecration of all that is natural as being of God's design a constitutive part of his creation; the overcoming of the evil will solely through the knowledge of the holy and gracious will of God." The most characteristic feature of the new era is, according to Tröltsch, an unlimited individualism. And while fully aware of the possible abuses of the principle of individualism in religion, he clearly enough espouses it. The spirit of the new era, he further declares, is such as must shake the old system to its very core. It tends to do away with the churchly conception of miracle, and with it the churchly conception of revelation and redemption, under the influence of the modern view of the world. Yet Tröltsch is not a crass monist; he is on

the contrary an outspoken opponent of monism. He is, nevertheless, not far removed from a species of pantheism—the form sometimes called "the higher pantheism." The supernaturalistic conception of revelation he discards.

As an intellectual force Tröltsch must be ranked very high. No theologian of the day is likely to have a larger place in the history of thought. Yet it is worthy of note that two men of note formerly closely allied to him—Bousset and Otto—have broken away from the principle that regards history as the source of the knowledge of the essence of religion and have gone back to the rationalistic philosophy of Fries, according to which history is regarded as not essential to religion.

There are wide divergences and striking oppositions among the theologians characterized in these pages. At the present time dogmatic controversy gathers about Herrmann and Tröltsch more than about any others. Yet doubtless such a man as Kähler has made at least as deep an impression as either of these men. These three are the leaders of thought for their respective groups, while for the Erlangen type of theology the leadership belongs either to Ihmels or Seeberg.

GLIMPSES OF REVIEWS AND MAGAZINES

THE queen of illustrated monthlies is The Century Magazine. Of it Walt Whitman once said: "Sometimes I get mad at it; it seems so sort of fussy, extra-nice; but then I turn about, have another way of explaining its limitations. I say to myself: those very limitations were designed—maybe rightly designed—therefore it does not belong to me to complain." But what old Walt didn't like in the Century is what makes it fit to go into decent homes. Of Gilder, the Century's editor, Whitman said: "Some of the hard-and-fast penny-a-liners on the poetic field affect to despise Gilder; they are a poor lot, most all of them; Gilder has written some poems which will outlive most of the songs of his day: genuine, fine, pretty big stuff; some of it almost *free*. I sometimes incline to believe that Watson wants to be free, but don't dare to. At any rate, he has my admiration for some things he has done—yes, admiration; and my personal love surely, always, always." By "free" Walt partly means indecent. He is in error; Gilder never wanted to be that; no man was farther from it. If Gilder had accepted Whitman's views on that subject he would not have been editor of the Century, nor anything else that he was. The Christmas number of the Century printed some of the Camden bard's sayings from Horace Traubel's memoranda, such as: "Mazzini was the greatest of them all, down there in Italy, infinitely the greatest, went deepest, was biggest around." "I never could go John Milton; he is turgid, heavy, over-stately; there is no use talking, he won't go down me." (One cannot help wondering what Milton would have said of Whitman.) "To speak of the literature of the nineteenth century with Carlyle left out would be as if we missed our heavy gun; as if we stopped our ears, refused to listen, resenting the one surest signal that the battle is on. We had the Byrons, Shelleys, Tennysons, Wordsworths—lots of infantry, cavalry, light artillery—but this last, this master stroke, this gun of guns, for depth, power, reverberation, unspeakably supreme—this was Carlyle." "Think of Shakespeare's plays, think of their movement, their intensity of life, action; everything bent on getting along, on, on; energy, the splendid play of force, across fields, mire, creeks. Never mind who is splashed; spare nothing; this thing must be done, said; let it be done, said, no faltering." "Gladstone is one of the curiosities; his age, vigor, wonderful alertness, wide-awakeness, put together, excite respect—rarest among well-preserved human beings." Of John Brown Whitman said: "I know he is a great and precious memory. I don't deny that he is to be ranked with the best; such devotion, such superb courage cannot be forgotten." Of Lincoln is this: "His poise, his simple lofty ability to make an emergency sacred, to meet every occasion, never shrinking, never failing, never hurrying—these are things to be remembered, and things 'providential,' if 'providence' ever has a meaning in human affairs." Emerson once

said: "A man who does not live according to his lights—who trims his sail to the current breeze—is already dead, is as many times dead as he is untrue." On this Whitman commented: "Emerson lived according to his lights, not according to literature or tradition. He was not overdone with culture; so gifted, so tremendous that much learning did not, as it sometimes does with the scholar, hurt him." Bryant said to Whitman: "As you have challenged the whole world, I don't suppose you are surprised or resentful when you find the whole world out against you." To which Whitman replied: "I'm no squealer. When I go out breaking heads I don't expect the people I attack to bless me for it. In a case like mine it is give and take." On Tolstoi's morbid qustioning attitude toward everything in life there is this comment: "It is as though we should sit down to a meal, and ask, Why do I eat? Why does this taste good? Why will it have such and such results? Or, on a summer day, Why do I feel so good in the glory of the sun? Or, Why do I strip and souse in the water? Or, Why does the flowing river make me feel happy? Why? Why? Why? Everlastingly picking life to pieces instead of living." Bryant never cared for Whitman's work; he was afraid of it. Whitman said: "Bryant was trained in the classics; made no departure; was a healthy influence, not a closet man, belonged out-of-doors, but he was afraid of my work. But breaking loose is the thing to do—breaking loose, resenting the bonds. But when a fellow breaks loose, or starts to, or even only thinks he thinks he'll revolt, he should be quite sure he knows what he has undertaken." There is no denying that Whitman broke loose—altogether too loose, so loose as to make Bryant afraid of his work. The Century Magazine, in these years, is noticeably giving an increasing amount of attention and space to the religious side of life. One of the articles in the December number was "The Greater Call," the story of an earnest young minister who, when he received a flattering and enticing call to a large and conspicuous church full of congenial associations for himself and his wife, felt a "greater call" to stay in the smaller, harder, rougher field where he was, not because that field appreciated or rewarded him, but because it was needy. "Whosoever will save his life, shall lose it" was the text he preached from the morning he publicly decided the matter—with the inviting committee sitting in the pews. And though he made no reference to the matter that was on their minds, they understood the hidden meaning of the sermon. The illustrations in the Century are superb—especially the color-pictures.

BOOK NOTICES

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE

The Three Greatest Maxims of the World. By Albert Josiah Lyman. 12mo, pp. 152. Boston and New York: The Pilgrim Press. Price, boards, 75 cents, net.

Dr. Lyman "asks that whoever reads these addresses will consider himself the guest and friend of the author." Very good: every one who reads them will inevitably be the much indebted "friend of the author"; and while we crowd the house as his guests, let us present our grateful esteem to the Lady of Dr. Lyman's home, thanking her for the "generous suggestion"—generous to us—which gives to print "these five simple talks" which have stirred the hearts and kindled the brains of students in universities and schools of various kinds. It is our habit, whenever we learn that anything from A. J. Lyman is newly in print, to send for it at once. If you know Dr. Lyman's quality you will do likewise. With us, after many years' experience, it is a craving for "the dear and the familiar"; not that we know what is coming—we do not; but we know what its quality will be: we are sure of mental glow, emotional energy and warmth, spiritual illumination, virile vim, ringing sonority, the surge and the sweep, the flash and the thrill, the thrust and the clinch, the intellectual stroke and the moral onset, with a style of such luminosity, force, and finish as are seldom found together. Besides the address which lends its title to the volume, the subjects are "Jesus' Method of Moral Battle," "The Moral Binocular," "Better to Carry Than to Leave," and "Saint Paul's Seven-Roomed House of Life." The text of the first address is Paul's word to Timothy, "Take heed to thyself." Noting that this is the day of *social* questions, Dr. Lyman counterbalances the now prevailing emphasis by accentuating the "noble individualism which beats at the heart of Christianity," and which we find at the front "whether we study the Pauline letters to discover their lofty code of personal ethics, or whether we examine the gospel narratives with their exquisite pictures of Jesus dealing so often with individuals rather than with masses, or whether we review the great Christian doctrines which have the personal fatherhood of God as their inaugural and close with the personal verdict at the gates of immortality, 'Well done, thou good and faithful servant,' doctrines all alive with the note of *individual* responsibility." And now, when sociology has become not only a science but a fad, Dr. Lyman thinks it important for us to remind one another that "self-attention, self-respect, and self-culture are as truly apostolic in sanction as they are fundamental in ethics," and that just now it is good for us to "hear from the lips of that great missionary-martyr, who is the prophet of altruism and probably the

ranking personality in Christian history in the field of self-denying service, the personal injunction, 'Take heed to *thyself*,' as the *first requisite for* self-denying social service. . . . Christianity is a great and heroic altruism, but Christianity sounds as its initial note the sharpest and strongest individualism ever enunciated in this world. One can truly say, '*Our* Father who art in Heaven,' only as he can say, *My* Father, first. The Christian altruism that would dash effectively into the foam to save another man begins with a somewhat careful training of one's own ability to swim. There is no powerful looking out for number two which does not begin with a clear and forceful looking out for number one. 'Honor all men,' *yourself included.* Selfishness consists not in starting out with number one (we have to do that), but in stopping with number one. To serve is only the latter half of the Christian command. 'Take heed to thyself' in order to be able to serve well. This comes first." After this emphasizing of the prime necessity for taking heed to oneself, Dr. Lyman asks, *How* shall one so take heed as to insure his own well-being thereby and at the same time qualify himself for the utmost possible service? And then he presents the three chief answers which the human mind has given to this question. These answers are in the form of "the three greatest maxims of the world." They are, "Know thyself," "Control thyself," "Deny thyself"; together they answer the question, *How* shall one take heed to oneself? The first maxim is Greek, associated with the name of Socrates of Athens; the second is Roman, associated with Marcus Aurelius, Emperor of Rome; the third is distinctively Christian—given by Jesus. All three are legitimate and necessary to completeness. "Know thyself" is, as far as it goes, a "true keynote of manhood and civilization. Its most prominent modern representative in literature is, perhaps, the German poet, Goethe; later the school of Matthew Arnold and the Oxford humanists; in recent American writers like W. D. Howells and Henry James; as well as in the whole trend of present-day psychological science." On the importance of self-knowledge Dr. Lyman says: "To apprehend definitely what our own make-up is, what our exposures are, the mental thickets where our temptations hide, the masks our sins assume, the winding path by which for us foible passes into folly, and folly into failure—this is the *sine qua non.* In practical matters, how many a false step or ruinous scheme could be prevented by the level question: Do you understand yourself in this matter? For instance, take the one matter of motive. Do we understand our own motives in a certain course of conduct? Motive is like the ocean cable. You have seen the cross-section of such a cable. You know that the real nerve, the wire along which flashes the message, is insulated, is hidden, wound around and around with coat after coat of rubber and twisted wire. So it is with motive. It is hidden from ourselves. Sometimes it is the most delicate—and thankless—task of friendship to help your friend untwist those twisted strands and get at the real, unsuspected truth of his own motive within. So in deciding upon one's occupation. Some time ago a young friend of mine, a successful higher clerk, occupying at a good salary a responsible position in a banking house, came to me, saying in substance, 'I want to make money

faster. I have resolved to quit my desk, draw out all my savings, go West, and invest the whole in a silver mine or a cattle ranch—I haven't decided which—and make my pile; then come back, settle down, get married, "and live happily ever after." ' What should I say to that young man? If I said what I thought, which is not always the politest way, I should say, 'My friend, allow me to remark that you are almost, if not quite, a fool. You don't know yourself, or begin to know yourself. You're dreaming. You haven't the first qualification for a cattle-man. No self-respecting herd would have anything to do with a man like you. You are trained for the office. You are an expert there. You can keep books, estimate securities; but you're no cattle-man.' This, then, is the first of the greatest three maxims of the world—the first note of the true individualism and of Christian 'heed taking' and self-culture as well. *'Know thyself.'* " The second maxim is Roman—"Control thyself." The Emperor Marcus Aurelius is the classical teacher of this maxim and embodiment of this virtue. Here are some of his rules: "Work hard." "Time is treasure. Waste it not." "Avoid listening to slander." "Be delicate in correcting others." "Never excuse negligence of duty by saying, 'I am too busy.' " But the supreme commandment, according to Aurelius, that which combines all the others, is this: "The chief of duties is *self-control.* Even in thy pleasure master thyself." "You remember, perhaps, what John Ruskin calls one who has lost the power of self-control. He calls him a 'little floppy, soppy tadpole,' which is, as we might say, rather 'rough' on the tadpole, for of all gelatinous imbecilities a human being who has surrendered his power to govern himself is the meanest. This is the shame and the curse of alcoholism, that it filches from a man his own self-mastery and leaves him a mere hack of impulse, a hulk for passion to play upon and toss about, as it and the devil please. And the same thing may be said of other forms of vice—social license, the gambling craze. O, the intolerable dishonor of surrendering your birthright of self-mastery for an hour's exhilaration of the blood! It is easy, of course, to ridicule this subserviency to fashion or to passion; but it is really no laughing matter, for all vice and crime, running down the entire gamut of moral delinquency, from those gay peccadilloes, which we smile at and excuse, not hearing the crack of the slave-driver's whip in the distance, down the darkening slope to the most infamous diabolism, are every one of them the logical sequel of the forfeiture of self-control." The third maxim, the distinctive Christian maxim, "Deny thyself," Dr. Lyman introduces thus: "Far away, under the Syrian sun, along the rugged uplands of Judæa, across the flower-strewn plain of Esdraelon, a young man is walking, at first alone, then attended by a few plain men, his chosen friends. He is poor. Night often overtakes him without a pillow; but no suffering, soiled hand is ever held up to him in vain. Up and down, back and forth, he walks for three swift, gentle years; and evermore he murmurs two talismanic words which tell the secret of his strange and sweet career: *'Deny thyself.'* Do we not feel, without an argument, that somehow this third maxim affords the one divine touch more, without which the ideal of manhood would not be complete? Does it not fulfill and crown

the other two maxims? If the keynote of the first maxim, 'Know thyself,' is culture, and the keynote of the second maxim, 'Control thyself,' is power, the keynote of this third maxim is love, spiritual beauty. In order to discern the harmony of the three maxims at this vital point we must retreat upon a deep and profoundly Christian definition of what self-denial really is. It is not a lessening of the volume of selfhood; but it seeks, through the development of the higher self, to secure also the higher interests of our fellow men. Jesus's self-denial is a new sort of self-denial. It is not self-annihilation. Beginning with honoring one's self, it ends, on the same line of logic, with honoring all men. It is the denial of the lower self, the selfish self, for the sake of that higher self which takes in all humanity also. Self-sacrifice, in Jesus's conception of it, assumes and presupposes that self-culture and self-control which make the sacrifice valuable. In a personal manhood which blends and embodies these three maxims, the greatest three of the world, we have realized, at one stroke, both the symmetry of true individualism and the true basis for a fraternal Christian society: 'Know thyself,' 'Control thyself,' 'Deny thyself,' all three together, and all for the sake of other men as well as for yourself. Christian manhood is first intelligent, then moral, then sacrificial. To know, in order to be; to be, in order to act; to act, in order to render the utmost possible service to men—this is the code of the fine manhood, grounded in the honor of self-respect, and glowing at the finial with altruistic fire. First, intellectual freedom, then moral chivalry, then Christ-like altruism. So we build at once the Christian individual and the Christian state. Christian individualism is the symmetrical development of the whole self in the interest of honoring, serving, saving the entire humanity. So we reach our ideal, a grand chivalry of the entire unified manhood, bent upon the three ends of intellectual culture, of ethical honor, of loving passion and power to save; but all in one, always in one. And this, and nothing less or else than this, must be the unit of a sane and safe socialism." Dr. Lyman closes with this exhortation: "Let us engrave upon our hearts these three brief maxims, which represent the finest ideas of the ages. We believe in that first brilliant maxim—'Know thyself'—the clear, calm sanity of mind that knows, and knows that it knows. We believe also in that second athletic maxim—'Control thyself'—the moral muscle that reins in and back and down all lawless impulse and makes a man his own moral king. But how about the third—'Deny thyself'—the divine charm, the spiritual chivalry, which, for love's sake and duty's, harnesses culture to service?" In the inspiring militant address on "Jesus' Method of Moral Battle," Dr. Lyman cries to the young men he addresses: "Comrades, is there not something of the drum and fife in all noble living? There is nothing tame or dull in the command of duty. . . . O, rouse your *full self* in Christ's name! Be brave as he was, and follow him in the double stroke which set him free; first, the clear, steady challenge of the critical intelligence, and then the crash of the free, straight bolt from the rifled cannon of the God-like will." We have epitomized the first of these five addresses. Our readers will go to Dr. Lyman's book for the rest.

The New Schaff-Herzog Encyclopædia of Religious Knowledge. Edited by SAMUEL MACAULEY JACKSON. Vol. XI, Son of Man—Tremellius. New York and London: Funk & Wagnalls Company, 1911. Pp. xx, 504. $40 for set of 12 volumes when subscribed for in advance.

THE learned editors are carrying this fine work through with admirable celerity. While the third edition of the original, of which this is in part an abridged translation, took fourteen years, this work will be completed in four years (1908-12). We have repeatedly called attention to the characteristics of this encyclopædia, and it remains only to speak of some articles in the rich volume before us. See the excellent special articles on Sunday Legislation by Prime, on Tolstoi, on Total Abstinence, on Theological Seminary Libraries by Professor Allison of Colgate, on Swedenborg, etc. A useful feature is the extensive articles on Theological Seminaries, each written by some one connected with the school. In this series Union, of New York, is allowed the most space, and is written with the most enthusiasm and persuasive appeal. The others come off short by her side. Bishop Henry Spellmeyer died early enough to have mention of date of death on page 40. Pusey did *not* write article on Tertullian in the Dictionary of Christian Biography (p. 307), but Fuller did. For O. F. Curtis (p. 398) read O. A. Curtis. In the bibliography of the article on the man who came nearest, perhaps, to repeating the life and spirit of Saint Paul in modern times, namely, Bishop William Taylor, there is an amazing omission of his fascinating autobiography, The Story of my Life, New York, 1895. There ought to have been a Protestant article on Succession, Apostolic, to match the High Church one by the very "Catholic" Bishop Hall, of Vermont. The "authoritatively commissioned ministry is" *not* "the normal instrumentality through which Christ communicates his promised gifts of grace," those gifts coming not through any set of men, but to each individual in response to his faith. If every minister in Christendom should die or apostatize to-morrow, the rich blessings of Christ would still come in full tide to the humble believer. The idea that only certain men officially ordained can mediate God's gifts is a heathen one. There is no evidence that Timothy exercised episcopal "authority" over presbyters in Ephesus, nor that he "ordained them to the ministry," though he no doubt did have certain spiritual influence and oversight. "Lay hands hastily on no man" (1 Tim. 5. 22) does not refer to ordination, as the context shows. The same is true of Titus in Crete, though in the moral disorganization of the island Titus was to look after certain matters, among others, that elders should be "appointed" (not "ordained," see Revised Version). There is not sufficient evidence that the episcopal organization (in the Catholic sense) "was established in Asia Minor before Saint John passed away," though there is evidence that about 110-117 there were deacons, presbyters, and bishops in the cities of Asia; the bishops, however, being simply the chief ministers of the place. For so high a churchman Bishop Hall makes some notable admissions in this article, which are all the more welcome as coming from him and are a fine tribute to his candor. He admits (1) that in the New Testament "elders" and "bishops" are "appar-

ently used to designate the same officers, the pastors of local churches"; (2) that it is possible that the "rule by a body of presbyters continued for some time after the monarchical episcopate had been established elsewhere" (for the word "possible" we would substitute "certain"); (3) that apostolic succession can be carried out by presbyterial succession just as well as by episcopal succession; and (4) that the college of presbyters in Alexandria possessed full ministerial power, including the right of ordination. These concessions completely cover the claim of the presbyterial ministry, which guards episcopacy, but not in the High Church form. It is true, as Hall says, that historically the "traditional faith has been linked with the traditional ministry," and this because practically everywhere the church accepted the threefold ministry in the second half of the second century, but it is not true that the "one has very largely depended on and failed with the other." Both the Eastern and Western churches of the middle ages had the traditional ministry, but they lamentably lapsed from the faith, and are now lapsed from it. The Reformation churches have the faith, and they restored more or less the apostolic ministry, but they have not what the High people call the "traditional ministry." Most of the heretics of the ancient and mediæval church had the "traditional ministry." When Hall says that the "episcopate, with its chain of succession, serves as a link of historical continuity, such as is needed in a universal spiritual society," we have no objection, if he does not too narrowly limit his definition of the epicopate. But the continuity that Christ guaranteed is that of his spiritual presence—"Lo, I am with you alway, even unto the consummation of the age," and local or external continuity he seemed to have little use for (John 4. 20-24). Under this same head of Succession, Apostolic, there is an article by Magrander on the Syrian succession, also written from the High Church point of view. But he acknowledges that we cannot find justification for that view in the New Testament, as in the apostolic age the polity was not defined decisively nor fixed finally. It is only in the later ages that polity in its so-called Catholic form was fixed, but since Magrander holds that those later ages are determinative for faith and polity, therefore we must accept that faith and polity. But what if we deny the chief term in this premise? What if we say we allow the fourth century to make our polity and theology for us as little as we allow the fourteenth? We have been much interested in the article on Dean Stanley, especially in this fine sentence: "He wove the charm of his personality about the high and the low, gathering even the poor, sick, and disconsolate from the most wretched quarters of the city in the garden festivals of the deanery." Whatever one might think of the indefiniteness of Stanley's theology, if ever a man had the Spirit of Christ he had. There are few more rewarding biographies extant than his life and correspondence. The eternal monument he erected to Arnold, Prothero erected to him. Happy the man who has both to read either the first or second time! We did not find the immortal Boswell more interesting, and Jowett of Balliol read Boswell through once a year! We find a very interesting article on Evangelical Work in Spain. We quote only this: "Another manifesta-

tion of this spirit [of a movement toward freedom in religion] has been the gradual silent revolt of the great body of intelligent laymen against the asserted authority of the Roman Catholic Church. This drift has been in progress for more than a century, and it has moved apace with the spread of culture and republican principles. Joseph McCabe, Decay of the Church of Rome, p. 88, London, 1909, says: 'Of the four or five million adult males in the country [Spain], only about one million are Roman Catholics, and these are, for the most part, illiterate.' A distinguished visitor to Spain in 1910, speaking of the men of intelligence, says: 'There are tens of thousands in the country whose only use for the church is at marriage, christening, and burial service.' And this must be the feeling that oppresses the visitor to Spain when he sees the few scattered worshipers in the magnificent cathedrals in the cities, and hears the contemptuous and jesting manner in which the average intelligent Spaniard refers to the liaisons of the priests, the worship of saints and images, the miracles wrought by relics, the pretentious ceremonies of the church or the solemn assumption of the Roman Pontiff." In Beckwith's article on the Spirit of God, we read: "Before the close of the apostolic age the Spirit has begun to be differentiated from the Father and the Son." We should think so! We imagine the learned author could have found an earlier differentiation if he had sought. Peter seems to have had it fairly early (Acts 2. 33, 38). Was it not still earlier? Speaking of Hall's article, we urge our ministers and all others interested to buy and read Thompson's (former president of the University of Pennsylvania) The Historic Episcopate, Phila., 1910.

The Historic Christ in the Faith of To-day. By William Alexander Grist. Royal 8vo, pp. 517. New York: Fleming H. Revell Company. Price, cloth, $2.50, net.

The character of Christ continues to be captivating. One of the best books that have appeared on the life of Jesus in recent years was The Days of His Flesh, by David Smith. At the time that remarkable volume was published the author was ministering to a United Free Church congregation in the little village of Tulliallan, Scotland. By the side of that important publication must now be placed the book under review. The fact that the author is not known means nothing. The more important fact is that he has produced a book that must be reckoned with. It is also remarkable that it was written by a man in the active pastorate. It may interest our readers to know that he is a minister in the Wesleyan Methodist Church in Great Britain. On every page there is proof of adequate equipment. The spirit of the writer is neither conservative nor radical; but he has sober convictions that give assurance to the reader and help him to distinguish between the things that differ. "We must accept the task of our age to dig down to the real foundations of the truth. Should there be a temporary displacement of a stone here and there by an errant criticism, subsequent toilers will rectify such mistakes; meanwhile it is well to remember that the four Gospels are not the foundation of the Church, but Christ himself." So he allows for glosses and interpolations, he recognizes the difficulties of harmonizing the fourfold narrative, he

concedes that the critics are right in certain of their assertions. But it is only the negligible that has been taken away; and after the ground has been cleared the Master of us all appears in the full proportions of his gracious personality. "Our unprejudiced study of the Gospels has resulted not only in an irresistible return from the extreme negative position of early hostile criticism to a belief that these books are substantially trustworthy, but it has also helped to focus attention upon the ultimate mystery of the Person they describe." When we have solved the problems relating to our own personalities, we shall be better able to understand the psychic force of Jesus's personality. The two recent volumes by Dr. Sanday entitled Christologies, Ancient and Modern, and Personality in Christ and in Ourselves, show the drift of thought on this vital subject. There has been a notable reaction in favor of the fourth Gospel as a chronological and historical authority. It has been found to furnish a fuller perspective, a clearer consecutiveness, and a larger background to the Synoptic narrative. "It often enables us to see the true order of the events related only by the Synoptists." Mr. Grist accepts the Johannine authorship of this spiritual gospel. What he says of the closing scenes is equally applicable to the whole record: "It is easier for us to believe that the last words of the Master recurred to the mind in proportion as the disciple's understanding of him grew through years of experience than to attribute to some anonymous scribe the capacious intellect to create such thoughts, and the doubtful morality of assigning them to the utterance of Jesus." This volume is a series of impressionist studies. Coming to the New Testament in the light of modern scholarship, and withal in a spirit free from bias, the author recognizes that this book of humanity, as Deissmann has so well named it, is experimental rather than speculative, and that its writers have aimed at supplying ethical and religious needs rather than intellectual curiosity. He concludes his chapter on "The Presupposed Ideal of the Gospels" with these words: "Faith's certainty of this Ideal emancipates the mind to pursue its investigations without misgiving, and a free inquiry refreshes our sense of the trustworthiness of both the realism of the Gospels and the idealism implicit in their composition." Criticism and piety are both necessary in interpreting the gospel message. Indeed, it is as the critic and the mystic meet in one that there can be a clear and conclusive understanding of the victorious Christ, who is more than competent to meet all the needs of our wistful age. The three introductory chapters show such a grasp of the preliminaries that one wishes the author had thrown his critical material, which is scattered throughout the volume, into a chapter by itself. This would have given more directness to the treatment of the major subject, and a style that is heavy and cumbersome, even pedantic in parts, might then have been avoided. Another serious defect is the absence of a scriptural index, without which the student is handicapped; a topical index alone is insufficient. It is, however, more pleasant to point out the many excellencies in this volume. The author's knowledge of Oriental literature is used to advantage. His spirit of candor is one of the most attractive features in the discussion of difficult subjects like the tempta-

tion, the miracles, the transfiguration, the resurrection. If he lets go of some things it is in order that he may hold all the more firmly to what is fundamental. The discussion on the raising of Lazarus is very helpful. He places this incident earlier in the ministry of Jesus. If his dating is not convincing, what he says of the significance of this event carries conviction. On the subject of miracles he says: "Jesus came to save the souls of men, to restore life, to remove all evils that impair man's vitality, and to give the more abundant, eternal life. It was fitting, therefore, that besides healing diseases, weaknesses, losses of sight, and restoring the balance to the insane, he should also show his complete mastery over death by undoing death's work." Other chapters of special value deal with the Egoism, the Mysticism, and the Apocalypse of Jesus. One chapter, entitled "The Days of His Analepsis" (Luke 9. 51), is marked by rich spiritual insight. The tender teaching in the upper room is well interpreted in the chapter on "The Valediction." After pointing out that the problem confronting the critics is to account for the faith while they reject the fact of the resurrection, the author rightly remarks: "Apart from the resurrection, Jesus is the riddle of the world: contemplating him, some will judge him to be our noblest teacher, others will deem him, if not the arch-blasphemer, then the most pitiable of self-deluded egoists. The resurrection changes everything: it is a Pisgah-height, where the atmosphere is translucent, and whence the vision is clarified; and, looking from this coign of vantage, we trace even through the humiliation the revelation of God and eternal life. The Divine has been translated for us into the terms of our humanity." The last chapter of Book 9, for the volume is divided into as many sections, is on "The Regnant but Veiled Christ." It is a fitting climax to a work that will deepen the devotion, strengthen the spirituality, and make more real to modern disciples the wondrous sufficiency of the Saviour of the world.

Sunday Evenings in the College Chapel. Sermons to Young Men. By F. G. Peabody. 12mo, pp. 309. Boston and New York: Houghton Mifflin Company. Price, cloth, $1.25, net.

The book opens by referring to the fascination of the privilege of preaching to students; speaks of "the perennial romance and surprise of religious experience as it is met, and often rediscovered, by young men in the course of their education—their self-assurance and their self-abasement, their confidence and diffidence, their doubts and dreams"; and quotes Phillips Brooks as saying, after one of his irresistible sermons to the college boys, "After all, this is the greatest of preaching-places." Here are sixteen sermons addressed specially to college students. Sometimes it is better to allow a book to exhibit its own style and quality than to characterize or describe. A few extracts may do it for this book. The sermon on launching out into the deep closes thus: "Again the Master stands by the shore of opportunity and bids his timid followers drop their half-washed nets and launch out into the deep. A young man sits here, in the quiet of his worship, looking out to the mysterious and untraversed world through which his life must find its way; and asks for some assurance of efficiency, achievement, or reward. What is it that

may make life worth the living and save it from emptiness, despondency, and despair? Nothing seems certain in the world but its uncertainty. No condition in life guarantees security or peace. Prosperity may be the source of the subtlest perils; adversity may be the discipline one most profoundly needs. The experience one dreads may hold the salvation he seeks; the task he shirks may bring the revelation for which he prays. There remains, then, but one rational law of life. It is to take one's experience just as it comes and to make the most of it. Each way of life has its small uses and its large significance; and the interpretation of experience is for those alone who launch out from the shallows to the deep. A healthy-minded man, then, facing the facts of life, begins his religious confession with a prayer something like this: 'I do not ask that life shall be made soft and easy; I ask for strength to venture where life looks hard. Save me, first of all, O God, from triviality, timidity, and distrust, and give me insight, foresight, discernment, horizon, space. Rescue me from dabbling in the shallows, and train me for the adventures of the deep. Here is my mind—an open net through which my little thoughts easily escape. Fill it with larger aims and satisfy my hunger for the truth. Here is my conduct—trifling, cowardly, and fickle; summon it to a new ideal of loyalty, stability, and courage. Here is my religion—self-centered, complacent, narrow; enrich it with social responsibility and hope; sanctify me for others' sakes; launch my little life on the great sea of human service, and make me a fisher of men.' Will such a prayer unveil all the mysteries of experience and make life simple, unperplexed, and plain? O no! But this is the fundamental satisfaction of the great adventure—that it puts a man where he ought to be, among the vicissitudes and the rewards which are worthy of a man. He is, at least, not a runaway, but a good soldier of Jesus Christ. The coward in him shrinks away as the Master calls for followers; and the hero in him answers: 'Here am I, send me.' He draws out his little boat of consecrated desire where the flood-tide of the Spirit may reach it, and, with a song upon his lips, launches forth into the deep waters of experience and lets down his nets for a greater draught." The sermon on the centurion's answer, Matt. 8. 8, 9, closes thus: "What does religion mean, and how is it that religion changes one's life? A man, let us suppose, looks out into the world and proposes to meet its varied exigencies in his own strength. He will direct his own career in his own way, he will settle his own problems as they arrive, he will take command of his own experience. Then see life attack him. See its mysteries crowd upon him, its failures distract him, its successes humble him, its joys surprise him, its sorrows confound him, its deaths desolate him. What is he discovering through all these inevitable experiences? He is discovering that his life is not his own, that he cannot create it, or direct it, or interpret it; that he can only accept it as a trust put into his hands by a power above his own. Then he turns to the thought that his life is ordered, with all its joys and sorrows, its successes and failures, and the thought of that higher law comes to him as if he were a soldier who had seen only the parts of the battlefield with their varied victories and defeats, and who

then came to stand where the commander stood and saw all these varied incidents fulfilling the one great plan. Thus it is that when a man finds God in the battlefield of the world, the successes and defeats of his own life take their place in the order of the whole, and he goes gravely down again into the smoke of life, knowing that it is for his Commander to plan and for him to serve. It is the same principle fulfilling itself once more. A man who tries to live without religion finds his life continually perplexing and overwhelming, because he does not face it as the servant of the higher law. The religious life is the disciplined life. It commands because it obeys. It is under authority and therefore it becomes the captain of its career. The habit of obedience to God above gives mastery over the world below. Think of all this as it is illustrated in the person and work of Jesus Christ. What gave him his power to teach with authority? It was that over him was the authority of God. Above him always was his Father, and the world was therefore at his feet. He knew what was in man because he yielded himself to God. He was a leader through the sense of being led. 'I speak not of myself, but as the Father giveth, even so I speak.' 'My meat is to do the will of him that sent me, and to finish the work that he has given me to do.' When one thinks of the experiences in which a man must take command of himself or be defeated, when one sees these tests of character stealing up against some unsuspecting life like riflemen creeping up to the attack, when one counts up the vicissitudes of business, the perplexities of thought, the disasters of home, the fickleness of friendship, the joys and sorrows of experience, then one sees where spiritual discipline tells. Believe me, a man will come out of life a conqueror only as he goes into life a soldier. Many orders come to him whose full import he does not know; but he is a man under authority. God speaks and he obeys. His meat is to do the will of Him who sent him, and in the power of that great obedience the world becomes obedient to him. He walks unharmed through his successes because they are won for his Commander, and in his defeats he is not alone because the Father is with him. He leads his life, he is not led by it; he says to it Go! and it goeth, Come! and it cometh, because he is himself a man under authority. Finally, notice what this which we have called discipline is called by Jesus Christ. He calls it faith. He says to the centurion that his answer was that of faith. 'I have not found so great faith, no, not in Israel.' Religious faith is, then, a much simpler thing than is often supposed. It is not an assent to opinions, or a conformity to tradition, or an ecstasy of emotion. It is, according to this incident, a habit of moral loyalty. What the soldier feels to his commander—that is faith. It is affection, reverence, and trust, summed up into obedience. Faith in a set of opinions has its power and place, but it is not what makes religion a way of life. That is gained only when a man gathers up all lesser loyalties, his obedience to truth and his instinct for duty, and offers them, with all else he has, as a soldier offers his alertness, capacity, and loyalty to the leader whom he serves. That is religion. That is the essential relationship of the Christian toward Christ —the simple discovery of a leader whose right it is to lead, and then, in

spite of many mysteries and problems about his person and his plans, the committing of oneself to his cause and the enlistment under his flag. And that is what makes plain and calm the experience of life. To offer oneself, not to serve oneself, but to be loyal to one's leader—that is what simplifies many a problem and dismisses many a care. There is but one kind of life which can interpret and command this world. It is the life which is free from this world, because it seeks, not its own will, but the will of the Father which has sent it. As it finds its dependence upon God, so it finds its emancipation from the world. Its service is perfect freedom. It has heard and obeyed the great word, 'Thy faith hath saved thee.' 'This is the victory which overcometh the world, even your faith.'"

Heart Talks on Bible Themes. By Mrs. J. H. Knowles. 12mo, pp. 237. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.

A little while ago there were three gifted, consecrated, and fervent women effectively talking religion in the English-speaking world, all manifestly daughters of the King, "doing the King's work all the day long," spreading everywhere the good news of the kingdom in a wise and winning way—messengers, all of them, of light, and salvation, and solace. They were Margaret Bottome, Hannah Whitall Smith, and Mrs. Joseph H. Knowles. Of this trio, only Mrs. Knowles survives, still prosecuting her beautiful and blessed work. These forty talks suggested by the Old Testament and twenty-four by the New are well named, for they come from the heart and will go to the heart. They are not expositions, but warm, direct personal talks, as refreshing and helpful as they are simple and earnest. Better than any description we can give of the book will be a sample of these "Heart Talks" taken almost at random. Perhaps this Christmas talk will do as well as any, though it is probably not the best (Matthew 2; Luke 2. 1-20): "We turn a new leaf to-day, a new leaf in the old, old story. The evening star of prophecy was setting when Malachi foretold the glory of the Sun of Righteousness that should rise with healing in his wings. Now the morning star is shining, the dayspring has come. There are rests in music—silences that emphasize the harmony. The silence of four hundred years between Old Testament history and prophecy and New Testament fulfillment is a rest in the harmony of Revelation. The keynote of the Old Testament is lost if we do not hear through all the music of the gospel the prelude to the song the shepherds heard, 'Glory to God in the highest, on earth peace, good will to men.' Who shall attune us to the song of the ages? Only the Spirit, who knows the mind of God. If this story of the shepherds finding Jesus, this story you know by heart in its details, shall be to you a new revelation as grand and wonderful as it was to those who heard the heavenly voices floating down from the listening stars, you must ask the Holy Spirit to speak to you through the printed words. When the angels were gone away from them into heaven the shepherds said one to another, 'Let us now go even unto Bethlehem and see this thing which is come to pass which the Lord hath made known unto us.' And they came with haste

and found all true as the angels had said. And when they had seen it they made known abroad all that they had heard and seen. When the angels had given their message they went back into heaven. Suppose the shepherds had said one to another, 'If this wonderful news is true, and not merely a vision or a dream, the angels would have stayed with us, told us more, shown us just how and where to find this Saviour who they say is born to us.' Doubting, hesitating, questioning, they would never have found Jesus. But they were honest and earnest, and without delay they went to see. The Holy Spirit, who brings to our hearts to-day the good news of a Saviour, never goes away. Yet, while he waits to guide us to Jesus we doubt, hesitate, question. Oh, how dull we are not to listen to his sweet message and go with haste to see the great things the Lord has told us! Not the shepherds only, the plain quiet people intent upon their ordinary business, but the wise and learned, too, must go to Bethlehem to 'see.'

Oh, little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light,
The hopes and fears of all the years
Are met in thee to-night.

Simpletons and sages, prosperous and poor, rich and ragged, happy and hopeless—for all alike their hopes and fears meet at the manger, and the only light to guide them there is the star of faith. 'Unto you is born this day . . . a Saviour, . . . Christ the Lord.' Do you hear the message in the Christmas chimes? They have no real meaning for you, you do not hear what they are saying, unless your heart responds:

O Saviour! My Saviour! not cradled afar
With Mary at Bethlehem under the star;
He is born in my heart, my Saviour and King,
And that is the reason the Christmas bells ring!

Happy hearts and bright faces belong with this day. No one should be sad as Christmas time approaches. Let us share our joys with others who have less, that there may be a more equal division. So the world must grow into goodness and gladness. There is enough of both for all, but some have such a large share and others so little! Here is your chance to double what you have; make some one else happy by sharing; then two instead of one may be glad and good. Not that you can give away goodness; it is an incommunicable quality, and we have none of our own to spare; but we can help others to get it by showing them by word and deed the fountain of good. Give, give, give, is the chime of the Christmas bells. Give for love's sake as God has given you."

PHILOSOPHY, SCIENCE AND GENERAL LITERATURE

Attitudes and Avowals. By Richard Le Gallienne. 12mo. pp. 350. New York: John Lane Company. Price, cloth, $1.50, net.

The latest of more than a score of volumes from a facile critic, poet, and essayist. Twenty-eight essays, one of which is "Concerning Fairy Tales," and runs thus: "What is a fairy tale? Some one has defined a parable as an earthly story with a heavenly meaning. I think one might define a fairy tale as a heavenly story with an earthly meaning, for, the more you study fairy tales, the more you will find that they are, one and all,—in spite of their paraphernalia of impossibility,—fancies illustrating the hard facts of life. Maybe the reason of this is that they have grown out of the hardwrought experience of the people nearest to the earth—the people unprotected by wealth from the terrors—and the wonders—of the world. Fairy tales are the consolatory fancies of the downtrodden and the despairing, the dreams of the dust. It is in the dust that we find these diamonds of that desperate dust that is man. The value of fairy tales is just here: they are the dreams of 'the common people.' No rich man could make a fairy tale—according to the best-known examples—for the simple reason that he already possesses all that all the fairy tales can give him. A fairy tale is merely a paradox made of poverty and dreams. How do all fairy tales begin? Take any of the best-known. With a beauty in rags, or an adventurous barefooted boy, with nothing but his wits. How do all fairy tales end? The beauty once in rags becomes a queen upon a throne. The adventurous barefooted boy becomes a grand vizier. In short, fairy tales represent the dreams of the poor and the unhappy. Very vivid is the dream with which the fairy tale illumines the life of man. After all, it is a thing of hope, a parable of promise; even, one might say, it is the supernatural version of a supernatural world. For the world is a world—just because it is supernatural; and it goes on spinning its way among the other stars just because it is—a fairy tale. The wonder of the world! Perhaps that is the chief business of the fairy tale—to remind us that the world is no mere dustheap, pullulating with worms, as some of the old-fashioned scientists tried to make us believe; but that, on the contrary, it is a rendezvous of radiant forces forever engaged in turning its dust into dreams, ever busy with the transmutation of matter into mind, and mind into spirit—a world, too, so mysterious that anything can happen, or any dream come true. One might even set up, and maintain, the paradox that the fairy tale is the most scientific statement of human life; for, of all statements, it insists on the essential magic of living—the mystery and wonder of being alive, the marvelous happiness, the wondrous sorrow, and the divine expectations. Those fairy tales that have taken the strongest hold upon the heart and the imagination of the world have been those that recognized the human need of supernatural aid and alleviation. The earth cannot get along all by itself. It is always in need of help from the stars. This is one of the many morals of the fairy tale, which thus gives expression to the holy hunger of the human heart." The essay "Citizens of Nature"

has this: "It is only when a man reunites himself with the world of nature that he really comes to himself and a realization of his proper significance in a universe so vast that the roar of the greatest city is lost like the murmur of a fly in its dread profundity. In town, maybe, he would boast himself a citizen of no mean city, an important unit in its earnest, ambitious life, but here, under the solemn stars, or amid 'the sacred spaces of the sea,' it is not only his own littleness that is borne in upon him, but a new greatness, a greatness he had all but forgotten—a spiritual importance. Though here he is a unit so infinitesimally small, the scheme of which he rediscovers himself a part is so mysteriously magnificent that it dignifies its humblest unit, and even a blade of grass is a modest kinsman to the stars. In the great growing silences of nature, in the punctual rhythms of her times and seasons, in her giant energies, in her vast peace, in her immortal beauty, there is for us forever healing and a home. Nature is actually the Great Mother, not merely in poetry, but just day by day, in the experience of us all; and the test of her motherhood is that in times of happiness, times when the world goes well with us, we forget that we have such a mother: it is only when we are humiliated by sorrow or sin that, instinctively, we cry out to her, run to her, remembering that we have one friend who understands, and, if need be, will forgive it all. However complex our nature, however difficult the conditions of trial in which we find ourselves, there is no human friend that understands it all, no one that we dare venture to seek, no one whose voice we dare invoke with the same certainty of comprehension and consolation as that which sends us to the sea, or takes us to the hills. 'I have no friend so generous as this sun that comes to meet me with his big, warm hands.' And more tranquilizing than the hand of any human friend is the starlit hand of the silent night on the fevered pulses of the heart. How human and universal was the instinct of the heartbroken lover in Swinburne's 'Triumphs of Time,' when he cried out, 'I will go back to the great, sweet mother, mother and lover of men, the sea. . . .' Why is it that the first instinct of the nerve-tired child of the town—instinctive, it would seem, as the yearning of the swallow for the south—is to throw himself into the arms of the sea, or to lay his aching and haunted head on some green shoulder of the hills? The reason is that nature is, indeed, his mother, and that, though in moments of his confidence and his pride he may have forgotten his relationship, he, however old, however sophisticated, however important, even financially, he may be, is still her little, dependent child." Writing of Grant Allen, the author gives the following sample of Allen's gift for literary expression: It is from the preface to his book The British Barbarians: "I am writing in my study on a heatherclad hilltop. When I raise my eye from my sheet of foolscap it falls upon miles and miles of broad, open moorland. My window looks out upon unsullied nature. Everything around is fresh, and pure, and wholesome. Through the open casement the scent of the pines blows in with the breeze from the neighboring firwood. Keen airs sigh through the pine-needles. Grasshoppers chirp from deep tangles of bracken. The song of a skylark drops from the sky like soft rain in

summer; in the evening, a night-jar croons to us his monotonously passionate love-wail, from his perch on the gnarled boughs of the wind-swept larch that crowns the upland. But away below, in the valley, as night draws on, a lurid glare reddens the northeastern horizon. It marks the spot where the great wen of London heaves and festers. Up here on the freer hills the sharp air blows in upon us, limpid and clear from a thousand leagues of open ocean; down there in the crowded town it stagnates and ferments, polluted with the diseases and vices of centuries. . . . Far, far below, the theater and the music-hall spread their garish gas-lamps. Let who will heed them. But here on the open hill-top we know fresher and more wholesome delights. Those feverish joys allure us not. O decadents of the town, we have seen your sham idyls, your tinsel Arcadias. We have tired of their stuffy atmosphere, their dazzling jets, their weary ways, their gaudy dresses; we shun the sunken cheeks, the lack-luster eyes, the heart-sick souls of your painted goddesses. . . . Your halls are too stifling with carbonic acid gas; for us, we breathe oxygen. . . . How we smile, we who live here, when some dweller in the mists and smoke of the valley confounds our delicate atmosphere, redolent of honey, and echoing the manifold murmur of bees, with that stifling miasma of the gambling hell and the dancing saloon! Trust me, dear friend, the moorland air is far other than you fancy. You can wander up here along the purple ridges, hand locked in hand with those you love, without fear of harm to yourself or your comrade. No Bloom of Ninon here, but fresh cheeks like the peach-blossom where the sun has kissed it; no casual fruition of loveless, joyless harlots, but lifelong saturation of your own heart's desire in your own heart's innocence. Ozone is better than all the champagne in the Strand or Piccadilly. If only you will believe it, it is purity, and life, and sympathy, and vigor. Its perfect freshness and perpetual fount of youth keep your age from withering. It crimsons the sunset, and lives in the afterglow. If these delights thy mind may move, leave, O, leave the meretricious town, and come to the airy peaks." Near the close of the essay is this criticism: "Grant Allen too confidently set up Darwin and Spencer in the place of his lost Hebrew prophets. There is something mystic in human life that he refused to consider. He had an overwhelming cosmic sense of the wonder of the universe. His wonder in presence of that appalling spectacle dwarfed his appreciation of the greater mystery of the soul of man. The brilliant organization of the universe distracted him from the human miracle. I wish I could record a spoken rhapsody of his of the wonder, not of the world, but of the worlds. I remember it only as music—as I remember most of his talk." The following is from the essay on Tennyson: "There are those who call a man a thinker only so long as his thoughts are hopelessly black or hopelessly tangled. By them faith is never credited with brains. It is only Despair that is called profound. Yet, as Meredith—no angler in the shallows—has finely said: 'Who can really think and not think hopefully?' It is despair and pessimism that are the shallow reasoners, and faith that is rooted in the mystic verities of existence, the divining, star-sustained mind that, realizing the limitations of sight, believes though it

cannot see, and trusts its spiritual instinct before its mortal logic." The essay on George Meredith's poetry, quotes from "The South-West Wind In the Woodland":

> The great South-West drives o'er the earth
> And loosens all his roaring robes
> Behind him, over heath and moor.
> Now whirring like an eagle's wing
> Preparing for a wide blue flight;
> Now flapping like a sail that tacks
> And chides the wet bewildered mast;
> Now screaming like an anguished thing
> Chased close by some down-breathing beak;
> Now wailing like a breathing heart,
> That will not wholly break, but hopes
> With hope that knows itself in vain;
> Now threatening like a storm-charged cloud;
> Now cooing like a woodland dove;
> Now up again in rear and wrath
> High soaring and wind sweeping; now
> With sudden fury dashing down
> Full force on the awaiting woods.

The same essay says: "The three great spiritual poets of the Victorian era—Tennyson, Browning, and Meredith—all died very old men, and each of them died valiantly singing the song of victorious life—a thought to make a young generation of pessimists ashamed of itself." When George Meredith was lying dead, Le Gallienne wrote: "As I walked through the spring woods this morning I saw the wild white cherry in blossom, and I said to myself, 'The wild white cherry blooms again—and Meredith died yesterday.' Readers of Meredith's poetry will know what I meant, will remember that for him the wild white cherry was the symbol of spiritual resurrection, and will recall with what striking effect he used it in that cryptic but sternly bracing poem, 'A Faith on Trial.' In that poem he tells how, stricken to earth with a great grief that had seemed to take away all his faith in life and God and nature, he walked up through the spring woodland with aching heart, and there, suddenly, he came upon a wild white cherry which had fought its way through the rocks, and, in spite of every repressive force against it held up its banner of irrepressible blossom. In this wild white cherry Meredith saw a symbol of the indomitable endurance and immortal energy of the human spirit, a glimpse of the divine hope that dwells in all mortal things. And he went down the hill again with his heart comforted and his faith in life restored."

Alice's Adventures in Wonderland and Through the Looking Glass. By LEWIS CARROLL. 12mo, pp. 224. New York: The Macmillan Company. Price, cloth, illustrated, $1.25, net.

WE count it not a thing amiss to notice on these pages this new edition of Alice in Wonderland, which seems likely to prove itself to be what it has been called, "an immortal classic." It is certainly more fre-

quently referred to and quoted from, and its characters more widely known, than those of any other child's book, not excepting Mother Goose. And one notable thing about it is that it seems adapted and engaging to children of all ages from seven to seventy. In this respect it resembles Kingsley's Water Babies. Its author was Rev. Charles L. Dodgson, an Oxford don, a clergyman of the Church of England, and a mathematical genius—one of the last men from whom people in general would expect such a book as this. Lewis Carroll was his *nom de plume*. A whole household of Bigs and Littles may find delight "Down the Rabbit-Hole," in the "Rabbit's Little Bill," and in the "Advice From a Caterpillar," and the "Mad Tea-Party," and "The Mock-Turtle's Story," and the "Pig and Pepper," and the question "Who Stole the Tarts?" And the illustrations by the famous John Tenniel are inimitable and unforgetable. "Alice's Adventures" was born in a little boat on the river below Oxford on a golden summer afternoon, as a tale invented and told to amuse three little girls, children of an Oxford professor: a story of "a dream-child moving through a land of wonders wild and new, in friendly chat with bird or beast," told as if it were verily true. Even grayheads, having read the story, can say ever thereafter: "Still she haunts us phantomwise, Alice moving under skies never seen by waking eyes." Many tributes have been paid to the fascination of Lewis Carroll's story, but the most convincing testimonial ever given to its magic quality has recently appeared in print. The bravest fellow ever seen by a certain adventurous fighter in many lands was a pink-cheeked, smiling Irish lad, known as "Little Dillon," who served in African Mashonaland in 1893. Major Frederick Russell Burnham tells how, when he was trying to dodge a force of four thousand black Matabeles on one side, he led his little band plump up against ten thousand on the other side. What happened in this perilous situation, while they were expecting the blacks to move on them, the Major in command tells as follows: "Some of the men began to pray. All of us thought we would never see the sun rise again. I was trying my best to figure out a way of escape when Dillon spoke up. 'What's the use of being gloomy, lads?' he said. 'I've got a story-book—let's listen to the fairy tales.' He pulled the torn leaves out of his saddlebag and began to read aloud. It was Alice in Wonderland. Think of it—Alice in Wonderland out there on the African veldt, with the hostile Zulus all around us! You may not believe it, but it brought the tears to the eyes of every one of us, rough adventurers though most of us were. It was the picture of home—of the English homes they knew—that Alice's wonderful adventures brought up in the minds of my companions. I wasn't so familiar with the story, but the spirit of it caught me, too, and I thought of my mother and my own home, and my brothers and sisters as they were when I was a little boy, while 'Little Dillon' rode up and down our little line, reading in his clear, boyish voice, with just a touch of brogue. About the Dormouse and the Duchess he read, and the Mad Hatter and the Queen of Hearts and the White Rabbit and the Walrus and the Carpenter—all that delightful nonsense that all the little children love and that every man who has a heart of a child left in him loves yet. And those grown-up men, rough

settlers and pioneers and fighting men like myself, sat there on their horses and let the tears roll down their cheeks while 'Little Dillon' read the foolish story to them. We were all little boys again, out there on the veldt, with the Matabeles all around us." Certainly the wonder-story that can mesmerize men in a place and hour like that must possess the magic spell, and is as worthy to be read in quiet homes to children of all ages as to mounted British troops on the African veldt with the wild, black Matabeles circling the horizon.

The Authority of Might and Right. By A. v. C. P. Huizinga. Boston: Sherman French & Co. 12mo, pp. 40. Price, cloth, 50 cents net.

This is the third monograph in a series of six. With like vigor of thought and clearness of diction by which the author fascinates the attention in Belief in a Personal God and The American Philosophy Pragmatism he here treats the practical question of Might and Right in a practical way from the viewpoint of practical Christianity. Says he: "People have inclined to the skepticism of the subtle sarcasm in the phrase: 'God is on the side of the strongest battalions.' On close scrutiny, however, it appears that Might and Right are not terms to be opposed; and the query really reads, Whether the wrong is right or the right is wrong. Might in itself being innocent of moral quality, the assertion, 'Might is right,' would make success the *a posteriori* criterion in regard to the moral right or wrong of our given action or principle. This unmoral pragmatism would say whatever has succeeded is so far forth right. Whoever or whatever fails of success is thereby declared to be wrong. . . . Lacking faith worldly wisdom tries to reason itself secure in spite of the biblical declaration that 'the wisdom of the world is foolishness with God.'" It is a happy faculty which enables the author to bring us face to face with the ethical principles which are ever at work, though not apparent at first sight. Like a skillful guide who knows in what direction lie the attractions toward which to lead the feet and point the gaze of the traveler, the author knows where and how to fasten the attention of his readers on things which it takes trained eyes to see and disciplined faith to fairly estimate. Thus he says on page 6: "The principle of goodness and that of evil manifest themselves in their outward behavior." Hence it is in general but natural that people come to look upon the outward and visible as a manifestation of the spiritual principle of which they may signify the existence. Legalizing tendencies externalize ethical principles in what can be more readily and easily grasped and defined than the inner world of right and wrong with the human heart. Especially is this so when appearances come to play a large part where spiritual insight is weakened. Then it becomes a rule to attempt to estimate good and evil by external results, and goodness and evil thus come to be regulated largely by outward influences. People, instead of being actuated by positive principles and self-direction, are influenced by motives *ab extra*. Legalism sways them with prizes and penalties. And the reason is that the rule of right within has been abandoned for the domain of utility or expediency. Faith has been surrendered to the desire for demonstration.

Thus strangely in law and in rule, in sign and in symbol, demonstration is often imperiously sought for precisely at the stage when they least signify or manifest the principle they ought to represent. Nay, in proportion as men come to recognize that the inner meaning is less vital, the stronger they begin to lean upon the outward sign, while in the truly spiritual life the formal aspect of ethics and religion hardly obtrudes itself upon the consciousness of men. Just so the symptoms of physical functioning are usually less noticed than when health is impaired. Regarding moral health it may be said that when ethical principles are not strongly in evidence within, people require corroboration from without. Thus they turn to legalism with its external aspect and *ab extra* rule. Here often the form is identified with the thing signified. Observing a close connection between the two characteristics of custom, its habitualness and its obligatoriness, Westermarck is quoted as follows: "The Greek word νομος means both custom and law; this combination of meaning is not owing to the poverty of language, but to the deep-rooted idea of the Greek people that law is, and ought to be, nothing more than the outcome of national custom." A great part of the Roman law was founded on the *Mores Majorum.* In the Institutes of Justinian it is expressly said that "long-prevailing customs, being sanctioned by the consent of those who use them, assume the nature of laws." In Lectures on Jurisprudence i. 87-181, etc., Austin declares: "The transformation of customs into laws was not a mere ceremony. Law, like custom, is a rule of conduct. But while custom is established by usage and obtains in a more or less definite way its binding force from public opinion, a law originated in a definite legislative act, being set by a sovereign person, or a sovereign body of persons, to a person or persons in a state of subjection to its author. By becoming laws, then, the customs are expressly formulated and are enforced by a more definite sanction. All this, however," continues the author, "goes to show simply that custom and law function in society with a certain binding authority. But the very fact that custom requires sanction to get established, and that only customs generally approved by moral sentiment are elevated into laws, points to the fact that the authority of custom and law lies in their moral right." Hence "credal, as well as legal, formulations are not only natural, but inevitable and necessary. Having become established, recognized authorities, they claim obedience and belief. They stand over those who have grown up under the regulative sway. Authority here is not an individual but a social question. Individual assent to or dissent from legal code or dogma is a private matter, and if might were to decide in cases of dissent, the question would be solved beforehand. But if right is to settle such questions, their recourse should be had to the same process by which creed or law gained ascendency, that is, to the persuasive power of truth, its inherent authority." "Freedom of conscience and the inviolable dignity of man," continues the author on page 14, "were never championed with such vigor as by the Calvinists. The reformed theologians recognized that assent to and dissent from credal formulations were individual, private matters, but they were too clear-sighted to construe this circumstance into a

justification of any heresy or argument against traditional orthodox Christianity. . . . The recognition of all authority of fact does not mean a blind recognition in violation of conscience. Christ allowed each man the prerogative of his own judicial authority. He also teaches distinctly that men are responsible for the use of their minds, as their conclusions are for them individually final. At this solemn warning of the Master, sentimental subjectivism may well take heed to remember that the fact that our credo is inner and voluntary does not decide anything as to its truth. It has to approve itself historically, legally, demonstrate its right, its truth in this world under God." With this as a standard the assertion that might is right is judged. There is a subtle power overruling the world's struggle. Faith perceives that even when least apparent God is the most real of powers. If God is with the strongest battalions, then they shall not defeat the right. Truth crushed to earth shall rise again. Even if it does not triumph in outward results at the time, the onrolling ages will serve its cause. The blood of the martyrs was and will be the seed of the church. Christianity has an invincible ignorance of defeat. Puritan saints were raised in these strongest battalions for whom God made their opponents "as stubble to their swords." The Ironsides proclaimed: "Biting must blades be that fight for the Lord." This shows the trend of the argument. Brute force is not a primary consideration. "It cannot function in vindication, establishing or gaining victory for the right where its activities are not called forth and sustained by right." "You can neither stay truth by mere force nor advance it. Might will neither retard nor advance civilization one whit. But with every one rests the responsibility to call the means into service of the end, to shape the world through himself into the likeness of its Creator and Judge." This is a book full of suggestion as well as of strong presentation of philosophic and Christian thought. It, also, is a book quite by itself. In actual life might and right are not awarded large recognition from the Christian viewpoint. In the popular literature of our day such an estimate is almost equally rare. Now that it has appeared, this little volume should have a large welcome at Christian hands. Says the author, page 19: "An acceptance of the actual as final is to discard all aspirations toward ideal ends, is to fail hopelessly even in the actual." The thoughtful perusal of these pages will safeguard against both these menacing dangers. In the words of one of the keenest thinkers of our day—Dr. Patton, of Princeton—"The Reformed Theology has still something to say for itself." That it finds utterance at the lips of such "a close student, original thinker, and sound logician" as Professor Huizinga must inspire all to whom the old gospel is dear with hope for our times.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY

The Journal of the Rev. John Wesley, A.M., Sometime Fellow of Lincoln College, Oxford, Enlarged from Original MSS., with Notes from Unpublished Diaries, Annotations, Maps, and Illustrations. Edited by NEHEMIAH CURNOCK, Assisted by Experts. Standard Edition. New York: Eaton & Mains. Cincinnati: Jennings & Graham. Vol. I, pp. xiv, 484. 1910. Vol. II, pp. viii, 536. 1911. To be completed in 6 volumes, at $3 per volume when taken by the set.

WHOEVER has read the admirable and interesting article by Professor Winchester, of Wesleyan University, the author of one of the best Lives of Wesley (Macmillan, 1906), on this edition of the Journal in this REVIEW for March, 1911, will recognize at once the surpassing interest and importance of this publication. It had long been known that private diaries in shorthand were extant, and the Methodist authorities in England had been challenged to publish them, with the implied threat that they dared not publish them on account of throwing some unfavorable light on the writer. It was especially believed that the diaries told some facts about Wesley's love affair in Georgia that his admirers preferred to rest in oblivion. No one who had studied Wesley thoroughly took any stock in these half-reflections. There was, however, one fatal obstacle—the diaries were written partly in an obsolete shorthand and partly in private cipher, and these hieroglyphics had to be deciphered before anything could be done, not to mention the fact that the manuscripts were in private hands (one of them owned by Bishop Hendrix of the Methodist Episcopal Church, South), and they had to be purchased or loaned. Fortunately the gentlemen possessing these treasures nobly arose to their high privilege. Three thousand plates were the result of photographing the Colman collection alone. Bishop Hendrix loaned his diary. The decipherment was a stroke of genius, one might almost say of inspiration. Outside of the assistance of loving Methodist experts like Thomas McCullagh, Richard Green, R. T. Smith, and J. H. Rigg, who went to their reward before the publication of the first volume, and H. J. Foster, the accomplished editor of the Wesley Historical Society Proceedings, Richard Butterworth, Thomas E. Brigden, the author of the British part in the great Hurst History of Methodism, and John Telford, the editor of The London Quarterly Review, and other publications of the Wesleyan Conference office, the chief merit for the decipherment falls to Nehemiah Curnock. This man is a minister of the Wesleyan Methodist Church, who, on account of ill health, had to retire from pastoral work, and who has given himself to prolonged and arduous study of early Methodist literature. The key to solving the puzzle of the manuscript, or, at least, one of the keys, came to him in a dream—not the only instance when "tired nature's sweet restorer," sleep, the twin brother of death, has given up secrets which have eluded the waking understanding. Is this a prophecy of the revealings that shall be when we have shuffled off this mortal coil? With admirable enterprise and unselfishness the Wesleyan Conference office undertook the publication, our own house coöperating for the sale of the work in America, printed from the London plates. The titles of books are printed in italics, the custom in all firstclass printing establishments.

It is needless to say that the printing is done with admirable clearness and accuracy, and the proof reading with wonderful care. The new Journal, as thus published, consists of three parts: (1) The Journal as hitherto known. This Wesley published during his life time in small volumes or pamphlets. Extracts from his Journal, which were sold by his itinerants and in his preaching houses, had wide vogue. The first extract was published in Bristol in 1739, though manuscript copies of it were in the hands of the Holy Club and of the members of the Wesley family. All these little volumes of extracts were reprinted in a collected edition of his prose works, which Wesley began in 1771. The next edition was in the works edited by Joseph Benson, 1808ff., and the next and much improved edition was in the works edited by Thomas Jackson, 1828ff. But even Jackson's edition was far from perfect, Richard Green counting two hundred mistakes in dates alone in the Journal. (The best edition of Wesley's Works is the new edition of this by Jackson, in fourteen volumes published by the Wesleyan Conference Office, London, at forty-nine shillings.) During recent years experts like those mentioned above and others, thanks in part to the Wesley Historical Society, have been laboring on the Journals, and they have eliminated the errors and collected abundant materials for Curnock and his staff. The edition before us is not a simple reprint of the Journal, even with all the errors corrected, but is an enlargement, with the parts once printed or in manuscript and later omitted or suppressed. It is the immortal Journal of Wesley, which has been so highly praised by Birrell, in a form as nearly perfect as can be. (2) The manuscript diaries of Wesley, now printed for the first time. For the early period, especially the Georgia life, these are voluminous and exist in more than one form, and the whole early public, and even private, activity of Wesley is here blazoned forth to the light of day with an openness and unreserve such as has happened to few men in the history of the world. It is like a man coming to the Judgment Day before his time. We are thankful that Wesley comes out so unscathed from this revelation. He has nothing to fear from this relentless uncovering. One of the chief features of the new Georgia Journal is the story of his relations with Sophia Hopkey, who later married Williamson. We agree thoroughly with Winchester in his account and judgment of Wesley in this case (see this REVIEW, March, 1911, 211-217, and Life of John Wesley, 1906, 48-50), and, therefore, it is not necessary to enter into it further here. In the Hopkey case Wesley erred seriously in tact, common sense, and charity, and some of his advisers erred with him, but in his morality he was as spotless as an angel. Speaking after the manner of men he ought to have married Hopkey, and his later foolish union with the Xanthippe widow Vazeille was a late coming Nemesis which often expiates errors of that kind. But, ah! Why did not the engaging High Church young gentleman marry the accomplished and beautiful Betty Kirkham in those halcyon days of 1725-29, when he was a welcome visitor at the parsonages of Broadway, Buckland, and Stanton, in those lovely Gloucestershire dales—days on which the new diaries throw some light? Did God design otherwise? Would his life have been the same? Would

he have gone to Georgia and have fallen in with the Moravians, to whom we owe his conversion and the birth of Methodism? Would he not, perhaps, have settled down as the successor of Pastor Kirkham at Stanton, and never been heard of more? "Man proposes, but God disposes," says—not the Bible, but a book which many think next to it—Thomas à Kempis's Imitation of Christ (i. 19). Some of the recently recovered material is very full, especially the new Georgia Journals (for they are more than one), but it later consists of the briefest possible notation of daily doings, so brief that one is partly reconciled to the loss of every scrap of diary after August 8, 1741, to within a few days of his death. The lost diaries were probably burned by Moore, one of Wesley's biographers. If he did, even if they seemed worthless, we hope he had two or three days in purgatory. To give the reader an idea of the short form of the diary, as over against the well-known Journal, we place the two side by side. The date is in July, 1741.

THE OLD JOURNAL

Wed. 22. At the repeated instance of some that were there, I went over to Abingdon. I preached on, 'What must I do to be saved?' Both the yard and house were full. But so stupid, senseless a people, both in a spiritual and natural sense, I scarce ever saw before. Yet God is able of 'these stones to raise up children to Abraham.' [As this—the Fourth part or Extract of the Journal—was published in 1744, it took a good deal of courage to put on record such a frank characterization of a people whom he would probably meet later.]

THE NEW DIARY

Wednesday 22

4¾ Drest, ended sermon [he is in Oxford, and refers to his University sermon he is to preach the next Sunday.]; in our Library [of Lincoln College], [read] Bishop Bull; 12 dinner, Library, Bishop Bull; 2 read N.; 3.15 at home [in his rooms in Lincoln College], Diary, tea, on business; 4.30 walked, Jas Mears; 5.30 met Nanny Morris, conversed; 6.30 Abingdon, at Mrs. Gleed's, within ["within," which occurs frequently, apparently means that he was "at home" at the hour stated for religious consultation with inquirers, see this edition ii, 258]; 7 Acts xvi [the service began at 7]; 9 walked [though not overstrong in body, Wesley was an enthusiastic pedestrian and rider on horseback]; 10.15 at Mr. Evans, within; 10.45 [retired].

The parts in brackets have been added by this reviewer. (3) Notes and Introductions by Curnock and his assistants. These are alone worth the price of the book. In fact they are invaluable. As we have read the second volume through and large parts of the first, we can bear witness to their thoroughness and accuracy, though sometimes we would have welcomed more information. We wish the hymns originally published with Fourth Extract of the Journal had been given (ii, 500 note). The Moravian Church is miscalled United Brethren (ii, 5 note), which is the name of a Methodist Church in America. The name of the Moravian body is the Unity of the Brethren (Unitas Fratrum). The new diaries reveal Wesley a lover of singing and an inveterate converser, besides of iron diligence and restless activity. But he knew the value of solitude, loved study, and kept a quiet hour for writing. An interesting touch

is Charles Wesley's baptizing a Quaker in the river (ii, 232, note 2). Wesley was an earnest reader of the church fathers and student of church history, and frequently boasts in his works of reviving features of the ancient church or of making its spirit live again. In the Journal for January, 1738 (this ed. i, 416), he mentions Saint Cyprian as having rendered him valuable service at a crisis. This leads Curnock to say that a "study of Cyprian would probably reveal one of the many sources of Wesley's scheme of life and discipline." We do not think so. There is nothing in Wesley's Works which would lead us to believe that he borrowed anything from the Carthaginian. While, no doubt, influenced in spirit and thought by the study of the Fathers, the special institutions of Wesley were borrowed either from the Moravians or from the Puritans or Anglicans, or were suggested by actual conditions. For instance, the class meeting, which is, perhaps, the peculiar institution of Methodism, grew out of a purely financial necessity, and was not borrowed from anywhere. It was the means used to pay the debt on the room in Bristol, for which Wesley had become personally responsible. See this edition ii, 528, and Curnock's note (February 15, 1742, the date of the first class). The class in London came a little later (April 25, 1742), and was for the purpose of getting a "sure, thorough knowledge of each person" (ii, 535). Religious edification was not the main purpose in either case. We have noted several other interesting points, but space forbids. We hope that in the future volumes, where the diaries fail, Curnock will make up for that loss by more extensive notes. The eighteenth century has no more vital narrative than Wesley's Journal, and after a century and a half we can do no better than read over again that amazing record in this, its first accurate and worthy form, and follow the great evangelist who, without haste and without rest, went over the British islands, bringing in, without knowing it and without intending it, a new era in the history of man. It is hardly necessary to say that the illustrations are a priceless feature in Curnock's work.

Followers of the Gleam. By CHARLES L. GOODELL, D.D. 12mo, pp. 277. New York: Funk & Wagnalls Company. Price, cloth, $1, net.

THE pastor of Calvary Church, New York, has made there and in Brooklyn and in Boston and elsewhere full proof of the divine power of his ministry as a conspicuous example of the successfully evangelistic pastor, in whom fervent preaching, urgent and convincing appeals, both public and private, and indefatigable faithfulness in pastoral labor, have all united to insure extraordinary results in turning souls to Christ and building them into the church. Modern Miracles of Grace is the subtitle of this latest book by the author of Pastoral and Personal Evangelism, and The Price of Winning Souls. From him such books are well-nigh inevitable as a part of his duty to the world for which Christ died. The dedication of this book is "To Willis McDonald, A King's Son and A Follower of the Gleam." We have been deeply moved and melted by portions of this book. The mighty tides which come in upon the human soul from out the Infinite flow through the stories which fill these pages. Here

are facts which doubters cannot dispose of, and actual miracles of transformation, equivalent to the raising of the dead, which science can neither deny nor explain. That there is a transcendent Power at work in this world, mightier than all the forces of Nature, is as plain and undeniable as are the natural forces themselves. Never in any age was the positive, point-blank, inexpugnable adamantine proof of this more abundant than now. And the mass of evidential and illustrative literature on this subject is becoming enormous in these very days. "Failure of the church"? That is absurdly untrue—the gloomy fiction of some few in a nightmare of depression due to lack of knowledge or to adverse local conditions which are insignificant in the great sum-total of success. It is our firm belief that more human souls were brought to Christ in 1911, taking the world over, than in any year since the Saviour was born of David's line. There is infinite reason why the church should be full of joyous courage, and a pusillanimous Christian is an anomaly. Religion is eternal in the nature of man. Before the religion of Christ fades or fails, commerce will go out of business, art will perish, literature will cease, education will close its halls, the devil will quit and resign. For every soul that will, and for the Church of God, there is battle, glorious battle, with victory assured. Dr. Goodell says in his introduction: "This book will be found to differ from most books on conversion—notably those of Mr. Begbie—in that it contains the record of Christian experience as voiced by representatives of all classes and ages. The miracles of grace which are seen in the transforming of the vilest lives will never cease to hearten the church and give hope to the profligate and the abandoned. The church will be right in saying: 'A gospel that cannot reach the last man is not adequate for any man.' It will remind itself how frequently the Saviour used the words 'the *least*, the *last*, the *lost*,' and will make no mistake in preaching salvation to the uttermost. Thrilling examples of that gospel will be found in this book. In the rounds of pastoral labor, however, this fact has been impressed upon me, that the number of such cases to which one is called to minister is comparatively small. For every one whom we seek to rescue from a life of shame or debauchery, there will be a score and possibly a hundred for whom the language and experience of such a conversion as we have indicated is an unknown tongue and the facts are unreal and almost incomprehensible. This book is an attempt to put into language the spiritual experiences of the average individual, to the end that those who find themselves so circumstanced may hear in their own tongue the wonderful works of God. It is the story of those who followed the Gleam: 'which is the *Light* which lighteth every man that cometh into the world.' Then, too, the need of the hour seems to be some inspiration toward the *formation* of character, which shall make *reformation* unnecessary. The best treasure house for religious experience is the mind that has never lost its purity. The more we have known of evil the less our capacity to know God is likely to become. The wounds of the soul may be healed, but to eradicate the scar is a long process. 'The mind that has shunned evil may not be able to testify to startlingly definite crisis, but the settled conviction of such a life as to the reality of the

presence of God is a superlative evidential value.'" Dr. Goodell's book is full of actual incidents, most of them within his own pastoral experience, showing the power of Christ to save and to keep and to upbuild. Many of those who read this book notice can duplicate from their own history the experience through which W. T. Stead passed when a school-boy twelve years of age. He says: "It is forty-three years since that revival at school, and the whole of my life has been influenced by the change which men call 'conversion,' which occurred to me when I was twelve years old. That potent thing, whatever you may call it, and however you may experience it, which enables me to resist temptation and bear burdens which otherwise might have crushed me with their weight, came into my life then, and abides with me to this hour." Dr. Goodell says: "We are concerned not so much as to what conversion is, as to what it effects. The best thing that history has to show is that conversion, in the words of Romanes, 'is not a mere change of belief or opinion. The point is that it is a modification of character.' Browning paints again and again the transformation which comes from a gleam of God, and he is the great poet-apostle of conversion. Hear him say:

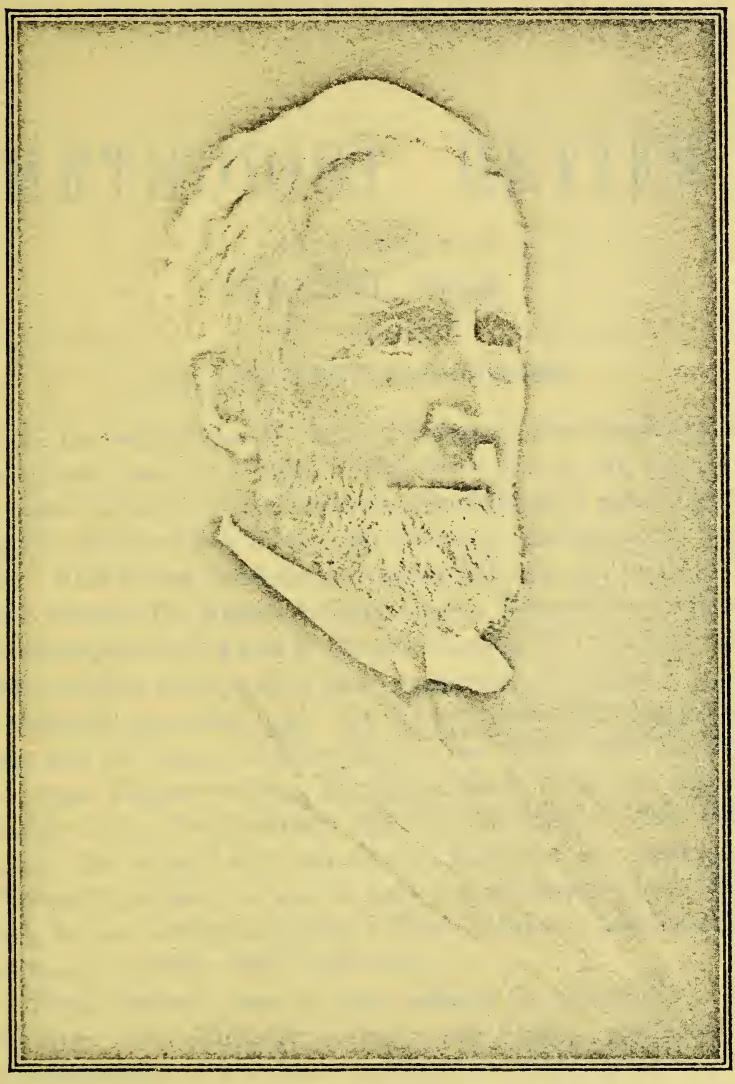
> So may the truth be flashed out by one blow,
> And Guido see one instant, and be saved.

'Conversion is the soul's return to God. Therefore let every man journey by the road that lies open to him.' It is Christ in you that is the 'hope of glory.' The only life which waves the banner of triumph over the world, the flesh and the devil, is the *Christed* life. Well says Borden P. Bowne: 'Christianity is a religion for all sorts and conditions of men, for all ages and temperaments. There is a bright and cheery religion for childhood and youth, and a more somber and deeper-toned religion for later years. It has matin bells for life's morning and vesper songs for the night. Work and prayer, contemplation, obedience, aspiration, communion, all mix and mingle in the complex experience of the Christian community; but the one thing common to all, the one thing with which all may begin and which none may ever outgrow, is obedient loyalty to the spirit and commands of our Lord.'" The first story in this book is the conversion and life of that beautiful soul, John S. Huyler, whose fine, sensitive, tender face fronts the title page, and who, after his conversion, made a noble and beneficent record. His pastor, Dr. Goodell, tells the story: "Trained in a Christian home, Mr. Huyler grew up with strong ideas as to the value of a Christian life. He had no question that there was such a life, for he had seen it exemplified day by day in his own home, where they would stand by a principle at any cost. Although he had been accustomed to church attendance, and felt the solicitude of an anxious father and mother, the temptations of the city had ensnared his feet, and as he came to manhood, he had drifted away from the teachings and practices of his father and mother, although he still went to church. It was a great sorrow to their hearts, but they never ceased to pray for him, and they never ceased to believe that God would answer their prayer. His own conver-

sion, as he related it to me more than once, was after this fashion. A generation ago New Year's was a great day with the young men of New York. There was a round of festivities which began with New Year's Eve and did not terminate until New Year's Day had passed. Mr. Huyler always had plenty of money. He was phenomenally successful, even as a boy, in any business venture. Before he was out of his teens, he was getting a salary which many a man in his maturity might have envied. As he left his store on the afternoon of the last day of 1886, the book-keeper handed him a check, which represented his profits for the year. He was so careless with regard to its amount that he put it in his pocket without reading it. Some of his friends joined him on the street, and he came up to Harlem in jolly company. After he and his friends had spent some time together, they parted, having made arrangements to meet downtown and pass the old year out in the same fashion in which they had celebrated it for years. A little later, as he passed along One Hundred and Twenty-fifth Street, he recalled the check which had been given him, and, taking it out of his vest pocket, stopped under a street lamp to read it. When he saw the amount, it was so great that it fairly staggered him. Up to that time he had not cared particularly to lay up money. The size of this check brought home to his consciousness the fact that he was now standing at the crisis in his life. With so much money at his disposal he felt that nothing but the grace of God could save him from the awful temptations which wealth presented. It seemed to him that it was the turning point of his life. He became so much impressed with this idea that, instead of going down town as he had planned, he went to a Watch Night Service which was being held in a hall on One Hundred and Twenty-fifth Street—the beginning of what is now Calvary Church. There he found his mother with others kneeling at the altar, praying for him. He went and knelt beside her. That was the beginning of his Christian purpose. There was nothing spectacular in the change of life of which that Watch Night Service was the beginning. He had expected a conversion after the manner of Saint Paul's, but it did not come that way. At the close of the service he felt, still more profoundly, that he had reached the turning-point in his life, and prayed that he might have power over temptation and that God would lead him to a clearer understanding of his will concerning him. For the next few months he seemed to be dwelling most thoughtfully on his religious condition. It was a great thing to turn from his life-long associations and habits. Conviction and purpose were gathering and strengthening, which one day would rise up, by the help of God, to take a stand which no temptation of self could overthrow. In the following summer he went to Europe with some friends. His partner, who was, perhaps, more closely in touch with him than any of his companions, tells me that the real crisis in his life came one day in Paris. A proposition was made that they should witness the usual round of galeties in Paris to which travelers are frequently taken. When the time for decision came, Mr. Huyler said: 'I will not go: I have decided that henceforth, by God's help, I will be a godly man.' His partner bears testimony that from that hour he never

changed his purpose or lowered the standard which he had set up." Dr. Goodell gives this illustration of the spirit of Mr. Huyler: "Those who have received checks from him in recent years, to assist in any Christian and philanthropic work, have noticed, after the name to whom the check was made payable, the note 'M. P. Account.' 'Write it large,' he said to his secretary, 'and write it on every check!' If the recipient noticed the mystic letters and ventured to inquire to what they referred, he was told that 'M. P.' stood for 'My Partner,' and this was a check that was turned over to that account. 'My Partner' was He who loved him and who gave himself for him, and who had said: 'Inasmuch as ye did it unto these, ye did it also unto me.' When I expressed my marvel at the volume of the checks in that account, he said: 'That is no virtue of mine; the money is my Partner's and I am only giving it for him.'" Mr. Huyler's pastor adds this: "Among spiritualizing influences he gave the chief place to the Word of God. Of late years he had grown increasingly fond of the Bible. To him it was the Book of books. He often said to me that he would like to have a Sunday night service every now and then, when there should be nothing done except reading selections out of the Good Book without note or comment. It seemed to him that God had supplied all wisdom and direction in his Book, and that human words were needless where God had spoken. He never packed his traveling bag that he did not put in the blessed Book, and no night passed, in car or hotel, where the Bible was not produced and some passages read as a pillow on which one might rest his head in peace as he committed himself to slumber. Very frequently, in his own home, when sleep refused to come to his eyes, he would take the blessed Book and read far on into the night, often quieting his spirit and falling to sleep with the Book lying upon his breast." Here, too, in this book, is the strong earnest face of that King's Daughter, Margaret Bottome, with the story of her life and work; and the face of Bishop Robert McIntyre, with his own thrilling account of his conversion when he was a skeptical and scoffing young brick layer. And here are "Jimmie," and "Kid Hall of Joliet," the jail-bird, and "Christ and the Boys," and "A Business Man's Call," "John Colby's Conversion," and how it impressed Daniel Webster, and other narratives to stir the reader to the bottom of his soul and set his faith aflame. The following experience of Dr. Alexander McKenzie is given: "Then there came a new minister, a young man of simple ways. He asked me to his home and inquired concerning my religious state. I told him that I had come so far that I did not know how to go further. He told me what to do. Under his instruction I went to my home, and there, in a boy's own room, I knelt by a yellow chair and said a word like this: 'Here, Lord, I give myself away: 'tis all that I can do.' The answer quickly came: 'My dear boy, that is all you have to do.' It *was* all. I felt that I was Christ's boy—a new feeling was in my soul. I went down the street the next morning repeating words for which I had not cared before: 'Bless the Lord, O my soul.' It was the new song, and I have sung it ever since. I have taught others to sing it. To this teaching I have given my life." The man who writes this book notice (and edits this REVIEW) did exactly that when

he was a boy at Pennington Seminary. He said: "Here, Lord I give myself away; 'tis all that I can do." He has never taken it back. From then till now, he has been saying, amid many imperfections, but with humble confidence, "I am my Lord's and he is mine." It is hard to stop on a theme like this, for the old, old story seems each time we tell it, or hear it told, more wonderfully sweet; and we cannot forbear to transcribe from Zion's Herald its account of Wendell Phillips's conversion: "The spirit of Christ and the faith of Christ dwelt in his heart. Moving constantly among those who rejected this faith, he held steadily to the religion of his forefathers. 'Mine is the old faith of New England,' he said. He defended evangelical truth. He trusted in Christ as a Divine Saviour. 'Nothing but the spirit of Christ,' he said, 'has enabled me to suffer and endure what I have.' Being asked on his death bed as to his belief in a future life, he replied: 'I am as sure of it as I am that there will be a to-morrow.' His profoundly religious mother rooted him in the best things. Her earliest gift to him was a Bible, his inseparable companion for seventy years, always open on his table. When a boy of fourteen he heard Lyman Beecher preach in the old church at the North End on the theme, 'You belong to God.' 'I went home after that service,' he says, 'threw myself on the floor in my room, with locked doors, and prayed: "O God, I belong to thee; take what is thine own! I ask this, that whenever a thing be wrong it may have no power of temptation over me; whenever a thing be right, it may take no courage to do it." From that day to this it has been so.'" How can anybody doubt that *this* is the "Greatest Thing in the world"?



Cyrus D. Foss

METHODIST REVIEW

MARCH, 1912

Art. I.—CYRUS DAVID FOSS

In the early fifties Wesleyan University was completing her first quarter century. Back to that time and to the illustrious hill upon the banks of the Connecticut leads many a path of power familiar to the church and to the nation in the later and larger years. Just before 1850 the university had sent out to their life career Erastus O. Haven, Gilbert Haven, Edward G. Andrews, Alexander Winchell, Fales H. Newhall, James E. Latimer, Daniel Steele, Andrew Hunt, and others—men whose character is indelibly stamped upon their age. In the six years following notable names star the records of the college. One cannot resist the fancy that when Captain Alden Partridge, fresh from his superintendency of the United States Military Academy at West Point, secured this superb hill and erected here the two brownstone buildings, a property so soon to pass into the hands of the Methodists, he was really preparing a West Point for that branch of the Church militant called Methodism.

Three brothers, Foss by name, shared the fellowship of this Methodist New England college, each being graduated as the valedictorian of his class: Archibald in 1852, Cyrus in 1854, and William in 1856. These brothers were well-born and well-bred. Whatever grace may have done for them, their moral fiber and their fine courtesy were an inheritance. They were born into parsonage homes, but in 1842, six years before the eldest entered college, their father, the Rev. Cyrus Foss, who since 1825 had

been a member of the New York Conference, was forced by reason of frail health to retire to a small farm in the town of Southeast, three miles from Carmel, Putnam County, N. Y. The formative period for all these boys was passed in this farmer-preacher's home, where plain living would not be at its worst and high thinking would surely be at its best.

There was a fragrance in the life of Archibald Campbell Foss which those who knew his heart can never forget. Strong in his gentleness, high-minded, sensitive, cultured, affable, eloquent, he was, as student in school and college, as professor in Wesleyan, as pastor and presiding elder in the New York Conference, a man of radiant charm. In 1870, at the age of forty, he died at Clarens, Switzerland, whither he had gone on account of failing health. The second son, Wesley, died in 1851, in his eighteenth year. The third son was Cyrus David. William Jay, devout and brilliant, the fourth of the brothers, was for a year after graduation a tutor in Wesleyan. In 1858 he joined the New York Conference. He died in 1859, a month or two after his appointment to Cannon Street Church, Poughkeepsie, where he preached but one Sunday. Those who knew well Bishop Foss will not doubt that the close fellowship of this group of brothers enriched his own nature, and that the sense of loss and desolation when these brother-comrades passed out of his life helped to fashion the faith and to deepen the sympathy which made him throughout his lifetime a royal guide and comforter.

Cyrus David Foss was born January 17, 1834, in the parsonage at Kingston, N. Y. Sixty years after, on the occasion of the dedication by himself of a new church, erected on the very spot where he was born and commemorating by a fine window his parents and their three sons who entered the Christian ministry, he writes: "My father was a plain, hard working, circuit-riding Methodist preacher, who, having a wife and five sons, never received a salary of more than four hundred dollars a year; a native of New Hampshire, an intense abolitionist, a zealous and early advocate of the temperance reform, and a grave, firm, strong, godly man. My mother" (née Jane Campbell), "who had very similar mental traits, was one of ten children of Archibald Camp-

bell, a tall, strong-willed Scotchman, whose farmhouse in Pawling, N. Y., was the frequent stopping place of the early Methodist itinerants. My maternal grandmother" (née Elizabeth Mitchell) "was as short as her Scotch husband was tall and as gentle as he was stern; one of those sweet saints who so glorify motherhood. Not one of her ten children, all of whom lived to mature age, ever once heard her speak an angry word."

The "tall, strong-willed Scotchman" (the maternal grandfather of Bishop Foss) was the son of a certain Colonel Archibald Campbell, a retired English army officer living in this country, who was "born in Scotland and died, during the Revolutionary War, in the battle of White Plains, fighting for his country—which was England!" In the daughter, Jane Campbell, the mother of the Foss brothers, were traits of dignity, reticence, strength, hospitality, kindness, and faith inflexible, which, if need were, her ancestry would quite sufficiently explain. Beloved and venerated, this "Mother Foss" died at ninety, after thirty-six years of widowhood. With a tender touch the son who survived father, mother, brothers, pictures her: "My mother was tall and of full figure, even-tempered, somewhat taciturn, never jolly, but always good-natured and generally cheerful and happy, a diligent reader of good books, and especially of the Book of books, devout, and truly devoted to her family and to the church, and, as many said of her, 'a remarkable woman.' "

The memory of these boyhood years never grew dim to Cyrus Foss. Throughout his life, in private and in public, he spoke of them with zest. The picture of the little farm of thirty-two acres, whose fourteen fields his father had whimsically named after the great countries of the world—England, France, Russia—was often exhibited, but was never in need of retouching. On August 22, 1906, in a brief address at the Amenia Seminary Reunion, Bishop Foss said: "I can never forget my youthful years in this seminary and my youth preceding my coming to this seminary. . . . We four boys, with this father to guide us, worked the farm and went to school winters in a little cross-road district schoolhouse. I was very fond of mathematics, and used to sit up until eleven or twelve o'clock at night to work out hard problems, when I was

allowed to do so. This poor, invalid, Methodist preacher father of mine (although I never knew we were poor) brought home about forty dollars a year from the Conference Fund for superannuates. I was often found on my knees in the garden, not praying, but, between the rows of onions with my father, pulling out weeds; and at these times my father told us that if we saved our pennies and were studious some of us perhaps might go to college. That was the brightest hope of my boyhood." "Boyhood's brightest hope was realized." In his fourteenth year this highminded lad, familiar with the farm, lover of mathematics, aspirant for learning, entered Amenia Seminary. The years spent at that classic school as student, and later, 1854-6, as teacher and principal, not only brought him experience and scholastic training, but gave him some of the choicest friendships of his life. His first roommate was James C. Van Benschoten, afterward his colleague on the faculty of Wesleyan University. Among his teachers were Gilbert Haven and Erastus O. Haven; Alexander Winchell; Thomas Underwood, of whom he speaks most lovingly. William M. Ingraham was his instructor in mathematics. There were the Hunt brothers, whose home was at Leedsville, a hamlet near Amenia—Andrew, "a model principal, a delightful gentleman, a most inspiring and promising young preacher," and Albert! "I love and shall forever love Albert S. Hunt, my teacher of penmanship, later an adjunct professor in Wesleyan University, and my teacher there of things immensely more important than can be found in any textbooks."

By way of Amenia Seminary, following a route in those days well traveled—for many strong young men had already passed over it—Cyrus Foss came to Wesleyan University. President Warren, of Boston, writes: "I was his classmate our first year in Middletown." (Dr. Warren graduated with his brother, Bishop Warren, in the class of 1853.) "He made a strong impression upon me and on the whole class the very first day we met. It was in Professor Lane's recitation room. He and I were the youngest there, he ten months and six days younger than I. He was strikingly fresh and ruddy in countenance and the extraordinary celerity and correctness with which he read off

his allotment of the Greek lesson occasioned universal admiration. It was already evident to whom valedictory honors in that class were destined to fall. . . . I ever remembered him as one of the choicest spirits of the college community." In simplest lines he stated long afterward his own attitude toward the work. "I loved my instructors, I enjoyed every book I had to read or recite from, and I had a good time." As college student Cyrus Foss was a demonstration of his own later statement, "Amenia Seminary then gave such preparation for college as was equaled by few schools in the land." His father's bequest to each of his boys of four hundred dollars, "every cent of it to be put into brains," was well bestowed. No investment more profitable to the world was ever made.

But Wesleyan University was ever in his heart, not chiefly for its curricula, its discipline, or its fellowships, but because there, in those strong years of his young manhood, the "experience of religion," the conscious, permanent joy of believing, indubitable, ineradicable, became forever his possession. There is a significance in "Professor Lane's recitation room" which goes deeper than the classics. On the occasion of the seventy-fifth anniversary and jubilee of the university in 1906, Bishop Foss stated that the day before, as soon as he could reach the spot, he had gone to "old South College and climbed up the iron and stone steps to the old room on the left side, near the second chimney, where on a certain evening in the month of March, 1852, words of that beloved friend (Albert S. Hunt) the like of which I had heard from his lips many times through the two college years preceding, were the means of leading me then and there to such personal knowledge of the Lord Jesus Christ as I have never lost. And now," said he, "I thank God for those words from his saintly and now sainted lips, spoken fifty-four years ago."

Who can measure the spiritual influence of "that beloved friend"? His memorial is not in the gift of his fine library to the university, but in the lives of power which he so modestly but so surely shaped. Open before me lie some yellowing pages covered with finest penmanship. They are the "Journals" of this same Albert S. Hunt, who, in Amenia, taught Cyrus Foss pen-

manship! How little the white-souled writer of them dreamed that these brief entries would be seen or quoted:

March 31, 1849. Again in college—and with a determination to make religion my chief business.

March 23, 1850. (On returning to college.) I now feel warm in the love of God, and I pray that the chilling air of college may not have its usual effect upon me.

March 16, 1851. To-day I have enjoyed myself much. Dr. True's sermon—*My talk and prayer with Cyrus.*

March 25, 1852. 9½ P. M. Our class meeting was exceedingly solemn. Twenty-seven present. . . . *Cyrus found the long-looked-for "witness."*

March 29. Prayer meeting last evening was excellent. . . . *Cyrus was more than happy.*

Simple record of a great transaction, significant ever to this "Cyrus"! It was not a sin-loving, rebellious spirit which found its guide in the old room in South College, but one already permeated with gospel truth, honest in thought, obedient in life, ardent in desire to know the things of the Spirit of God. The earnest appeal of his friend to "give up struggling, rest upon Christ's promises, and proceed to live the Christian life," did not start a reluctant soul upon the path of conviction and repentance, but brought the realization of a personal Redeemer to one who was already asking, "Lord, what wilt thou have me to do?" and who was quick to accept the assurance of faith as his own indefeasible right. The early religious experience of Bishop Foss is a classic example of that process in the soul which is not rare among those who, out of homes where faith has been real and luminous, have passed, not by some spiritual convulsion, but by growing realization, and final surrender of self and acceptance of Christ, into the blessed consciousness of fellowship with God.

In the August of the year following his graduation Cyrus Foss entered into certain deeper phases of religious experience which profoundly affected his conception of the power of divine grace and established in him that realization of God in Christ for which his entire previous life had been a preparation and to which his subsequent life was an unfailing witness. In writing of this period he says, with a good sense of which the enthusiasm of a glad, new experience did not rob him: "About subtle mental

analysis and nice distinctions I do not trouble myself at all. I am entirely the Lord's and he is mine clear up to the maximum of my present need. I believe that and everything it implies with all my heart." In a letter written three months later he sums up the whole matter and unconsciously states the position which throughout his life proved to be his impregnable foundation: "Andrew (Hunt) tells me one of my young friends asked him if he did not think me *presumptuous?* If I am so my presumption consists in this: I take my stand on the *promises of God* and will not be driven off by the world nor the devil. Is not that course in accordance with the best dictation of reason? Faith is at times far above reason, but, it seems to me, reason, so far from pulling us back, presses us up to it with both hands." Thus, when Cyrus Foss entered upon his lifework, it was not to look for the foundations of the faith for himself, but to disclose them to others. He early started, not to experiment with great truths, but to experience them. The lofty, authoritative preaching with which the church so long was familiar when he declared the "great certainties" found its source in realities of his own spiritual life immovably fixed before he had reached his majority.

For three years after his graduation Cyrus Foss gave himself to educational work as instructor in mathematics at Amenia Seminary, and in 1856 as principal. On March 20, 1856, he was married to Miss Mary E. Bradley, of Salisbury, Conn., who died September 7, 1863. Two daughters were left in the broken home—Mary G., who became the wife of A. Clarence Weeks and died in 1904 at her home in Alhambra, Cal., and Frances T., now Mrs. F. A. Chamberlain, of Minneapolis, Minn.

Is it significant that there is little recorded about the call of Cyrus D. Foss to the ministry? These three brothers seemed to be, not called, but born to preach. It cannot be possible that the vocation was taken for granted, but, once the assurance of faith had come, there is found no hesitation in accepting joyfully the privilege of declaring it. His first sermon was preached at a little manufacturing village twelve miles from Middletown, now South Meriden, June 19, 1853. The text was 2 Kings 5. 12: "Are not Abana and Pharpar, rivers of Damascus, better than all the

waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage." While at Amenia he looked forward eagerly to what he called "the active work of the ministry." Teaching was the avocation, preaching the vocation. He averaged fully one sermon a week during this period. "I do," he writes, "enjoy preaching very much, and long for the time when it shall be my work." It is quite clear that when, in his twenty-fourth year, Cyrus David Foss received ordination as a deacon at the hands of Bishop Baker, and was admitted to the New York Conference, he was already an exceptional man, distinguished by his natural gifts, and prepared for extraordinary service by the equipment which years of study, of teaching, of preaching, of spiritual culture had brought him. He began his pastoral ministry rich in the associations of the seminary and the university, and in the intense friendship of men who were themselves soon to take the places of power in the church and in the world. For eighteen years he was a pastor. No subsequent successes, however brilliant, can dim the brightness of these potent years. He once told me that it was his custom to take for his first text in a new charge 2 Cor. 4. 5: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." This was his conception of the dignity of the pastor-preacher. This defined his attitude. Here were his credentials and his message. After two years in the charming village of Chester, N. Y., he was admitted, May 8, 1859, into full membership in the Conference and was ordained elder by Bishop Janes, who transferred him to the New York East Conference and appointed him pastor of Fleet Street Church, Brooklyn. Thereafter he was a metropolitan pastor—in Hanson Place and South Fifth Street (Saint John's) Churches, Brooklyn; in Saint Paul's (twice), Trinity, and Saint James Churches in New York. The period begins with the year of the ruinous financial depression, 1857—the year also of the great religious revival. The troublous times of the Civil War found him at Hanson Place, where his pastorate was memorable. Near by was Henry Ward Beecher in Plymouth pulpit. Yet this young Methodist pastor, but twenty-six years old, at once attracted attention by his fiery zeal and fervid patriotism.

He was his own evangelist and drew many to Christ and to the church.

In the metropolis he came to be recognized as the denomination's representative. He was heard with delight on special occasions and in pulpits other than his own. He was sympathetic with general movements in church and city. In social fellowship he was ever to others a tonic and an inspiration. He belonged to the interdenominational clerical groups, which so stimulate and broaden their members, and both in Brooklyn and New York found delight in their intellectual and social companionship. His were strong and effective churches. They grew stronger and more effective under his leadership. He was a diligent pastor. He was a stay in time of trouble. He neglected no opportunity for cheering the sick and comforting the sorrowing. His presence was welcome and his influence commanding in the chief households of metropolitan Methodism. He was a genuine brother to his brethren in the two Conferences. They loved him and held him in highest honor. Under the pressure of the complex life of the city never by word or deed did he weaken a thread of the moral fabric or lower by a hairbreadth the levels of spiritual purpose. His own pulpit was his throne of power. He brought to it lucid thinking, apt and varied illustration, clear spiritual vision, unfaltering confidence in the system of truth revealed in the Bible, ethical stalwartness, unequivocal confidence in Jesus Christ as Redeemer and Lord, and, with it all, deep spiritual emotion, which belonged manifestly to the very life currents of his being. His message was ever a declaration, never a speculation. What at times might have seemed to some the emphasis of dogmatism was rather the cumulative force of conviction forged in his own deep experiences. He took large themes into the pulpit. Without tricks of oratory or special grace of manner he compelled attention by the wealth of his information, the exactness of his statements, the cogency of his reasoning, the moral force of his conviction, and the fervor of his appeal. On frequent occasions his was great preaching; always he was a great preacher.

As the acquaintance of Dr. Foss widened—Doctor of Divinity by the appreciation and goodwill of his Alma Mater in 1870—his

capacity for friendship grew. To those to whom he came in the later years only as preacher or administrator his social charm and his delight in the fellowship of home and of trusted companions were not always revealed. But beneath his dignity was ever the glow of warmest feeling. Sometimes the fires were banked, but they never died out. His native reserve guarded a rare heart. He was a royal host, a considerate and companionable guest. With resonant voice and strong hand grasp and radiant smile, he was ever wont to give greeting at his own threshold. These qualities shone bright in his New York parsonages. In May, 1865, Dr. Foss was married to Miss Amelia Robertson, of Peekskill, N. Y. Three children were born into their home during their residence in New York—Amelia, now Mrs. James R. Thorpe, of Denver, Colo.; Cyrus D., Jr., now of Philadelphia, and Helen, now Mrs. George B. Wood, of Philadelphia. To those who knew intimately the home life of the last pastorate in New York, that of Saint James, Harlem, the outstanding impressions of Dr. Foss show the dignity of the man and the nobility of the preacher, warm with the softening colors of a charming social temper. His was a domestic life of rare peace and comfort. He was just beyond forty, faultless in poise, eloquent, scarcely to be matched for manly beauty, strong as iron in the framework of his thinking—and, it may be, as inflexible—but gentle in sympathy, merry of heart on occasion, a sharer of joy and of sorrow with all, and they were not few, who came into the circle of his affections. He was then and always his children's counselor and companion. He entered with zest into their childish sports. Their friends were his. The home was brightened day by day by a certain cheeriness of demeanor which was peculiarly his own. His table talk was ever instructive and refreshing. He was never facetious, but wit and humor were as native to him as conscience and eloquence. He was fond of games, and once committed to the pastime—croquet, anagrams, checkers, chess—the particular game became a battlefield. He set out to win and usually succeeded. Reading aloud in the home group or with friends was to him a great pleasure. He enjoyed badinage. In repartee he was keen as steel and quick as lightning, but no rejoinder ever concealed a barb. His un-

failing interest in human affairs, discovery, invention, education, politics, kept his mind fresh even under the burden of official duty. His memory was exact, retentive, and disciplined. A good story, a keen phrase, an apt anecdote, a new fact, stayed with him, and became material not for monologue but for charming, witty, and inspiring conversation. To his children his influence seemed like the air they breathed, "as pervasive, as dependable, as vital."

In 1875, at the age of forty-one, twenty-one years after graduation from college, of which three had been spent in educational work and eighteen in the pastoral ministry, Dr. Foss was elected president of Wesleyan University to succeed Dr. Joseph Cummings. He entered upon his duties in the fall of that year, being inaugurated on October 26. On that occasion he looked into the faces of familiar friends. He was there because they had known him. The president of the Board of Trustees was Charles C. North, a parishioner in the church from which the new president had been taken; the secretary was Dr. Samuel F. Upham, a close comrade of undergraduate life. Here was Bishop Janes, who had received him into full orders in the ministry and whose family for six years had been members of his congregation at Saint Paul's. Participating in the ceremonies were Judge George G. Reynolds, Bishop Gilbert Haven, Professor C. S. Harrington, Dr. Albert S. Hunt, all closely associated with his life in Amenia and Middletown. His college friend, Professor John M. Van Vleck, was there, and Professor James C. Van Benschoten, the tall roommate of his first year at Amenia. How intimate a company! How dear a place! The strong words spoken on that occasion sound like the sympathetic advices of a group of friends setting forward one of their number, in whom they fully trust, to be the leader in some lofty and heroic enterprise. He came to his new task with courage and with a definite view of its significance. In his inaugural he distinctly stated this view. Said he: "The work of the college is not to cram the mind with a certain number of ideas as free as possible from all tinge of that which is deepest and highest in all knowledge, its spiritual relations; but to develop an all-sided noble character. It undertakes this work at the formative, and, hence, the critically decisive, period of life. It is, there-

fore, too much to ask that just at this time we shall ignore or fail to ply to the utmost of their power those religious forces which can alone furnish any security of character."

To the president's office Dr. Foss brought a richly furnished mind. To understand the strength of these five masterful years at Wesleyan University it must be remembered that he approached them reverently, with a preacher's heart, a pastor's concern for souls. It was delightful and refreshing to perceive how quickly men who had been solicitous for the university's standards in technical scholarship were caught up in his own red-blooded enthusiasm for a warm, eager, spiritual life. How strongly he grasped and guided the practical affairs of administration the records declare. How closely he held the affection of faculty and students is written ineffaceably on memory and heart. But he was far, far more than wise administrator, more even than loyal personal friend; he was felt to be the embodiment—gracious, commanding—of those essential truths in religion and morals which underlie the life of institutions and men. His real contribution to Wesleyan University was not his money, his scholarship, his gifts of eloquence—of all he freely gave—but rather himself; a personality in which was ever the Divine presence. Professor C. T. Winchester, writing thirty years after Dr. Foss had ceased to be president, says of him: "A character so noble, a kindness and courtesy so unvarying, an enthusiasm for goodness so inspiring, a piety so high and pure—these could not fail of their effect upon all who knew him. His influence was itself an education of the best sort. No president of Wesleyan was ever more respected; none was ever better beloved."

Yet how urgent and toilsome was the work of those critical years. President Foss found upon the crest of the classic hill the line of noble buildings which now crown it. Three of them—the library, the chapel, and Judd Hall—had been placed there by the generosity of friends of the college and the ceaseless and ardent energy of his predecessor, himself a great president, Dr. Joseph Cummings. But the treasury was well-nigh empty, a debt of sixty thousand dollars had accumulated, the endowment was discovered to be meager, the annual expenditure was more than twice the

annual income from all sources. Only large and generous help promptly given could save the college from disaster. Soon the tide turned. The trustees made good the yearly deficiencies by their own generous contributions. The alumni subscribed forty thousand dollars. The debt was paid. Nearly two hundred and fifty thousand dollars were added, in five years, to the productive endowment. In the meantime the curriculum was developed and the board of instruction somewhat enlarged. While the president wrought with skill and patience for increase of resources, he drew by his persuasion and personality additional students. These were years of unstinted hospitality in his own home; of friendly contact with the alumni of all the years; of candid, clear-cut methods of administration in dealing with students, faculty, and trustees; years in which he mastered situations and men because, in the highest sense, he was master of himself. Of his influence his faculty colleagues, who rank high for their distaste for overstatement, wrote, after his death: "The deepest impression which he left upon the memory, alike of his colleagues and his students, was that of his intense moral earnestness and the profound sincerity of his Christian faith. The men with whom he was associated in daily life were no more real personalities to him than his God and his Saviour. . . . His character was an inspiration to the whole college."

Dr. Foss was elected to represent the New York Conference in the General Conferences of 1872, 1876, and 1880. He was chosen not for favors given or expected, but because not to choose him would be *per se* a condemnation of the electors and the franchise. Few men were ever more completely insulated from the currents of political motive and influence. In 1880, with Henry W. Warren, John F. Hurst, Erastus O. Haven, he was elected to the episcopacy. Again, as in entering upon each important new phase of his career—that of college student, of the pastorate, and of the college presidency—he found himself among friends who had long stood the test of close intimacy. With Bishops Andrews and Warren the fellowship of those earlier years was to become deeper and richer through a quarter of a century of high comradeship in illustrious service.

Bishop Simpson was the revered primate of the episcopal group. The traditional ideals of the office were yet dominant as embodied in the character and bearing of the older bishops. A certain exalted sense of order and of authority was yielding but slowly to the democratic tendency which marks the later years. The church was not yet wholly intolerant of the "imperial mood" in the men who had been deliberately chosen to administer "the office and work of a bishop in the Church of God." To ignore this attitude and temper in both the church and its chief officers will inevitably permit misinterpretation of the personal outlook and the official administration of those who entered the episcopal office a generation ago.

To the new responsibilities under these conditions of association and tradition Bishop Foss brought the same qualities—and no others—which had given him distinction and mastery in other fields. He cultivated no new phases of temperament or of expression. The arts of the ecclesiastical *poseur* had ever been foreign to him. He did not assume them under the temptation of the broader opportunity. The sling and the stones from the brook seemed to him still sufficient. The characteristics with which the Methodism of the Atlantic Coast had become so familiar were not different from those which were soon to become a valued asset of Methodism in the whole world. His figure against all skies was clear cut. Just as the lines of form and features were strongly defined, so there was no shading at the edges of his character. However judicial in his methods, he was ever positive in his opinions. He never left argument at loose ends or substituted a dream for a syllogism. Accuracy in the use of words was only the outward sign of the inward grace of lucidity in the arrangement of ideas. He was too sure of what he saw to be over tolerant with those to whom the atmosphere seemed murky, yet where patient inquiry touched foundations which to him were immutable, when he deemed the investigation honest, his good-will was warm and unstinted. He was not a moral opportunist. He seemed never to have harbored the idea that moral flexibility is a means of grace or an accredited method of administration. Rightness was to him so thoroughly worth while that he sought it in his own

conduct, in that of others, and in the affairs of the church. To be conscious of swerving where a principle was actually involved would have been to him a keen distress. He cared for the essentials. If he suspected wells of salvation, in the Word or in experience, which he had not yet found, he bored for them. He continued to read the best books, to fraternize with the alert and enlightened men of all denominations, to learn the lessons of sacrifice and trust in the homes of the lowly and at the bedsides of the sick, to study carefully the drift of events and to measure the currents of national and community life, bringing, as I have said, to the common store a surprising fund of anecdote and the contributions of a *raconteur* and a wit, but ever the determinant of his thought, the key to his purpose, was the compelling reality of the spiritual life, the "depth of the riches," the commanding greatness of "the things which are invisible." These truths he preached, and how he loved to preach them! He preached them not as interesting but as vital. They were to him not the vines upon the pillars; they were the pillars themselves.

It is not easy to analyze, much less to state, the grounds for the appeal which the office of the bishop makes to many men. It may be doubted if from his lips any man heard before his election whether the episcopacy appealed to him or not. But it is perfectly clear that what he found in it to give him an exalted and solemn sense of its dignity was opportunity; the privilege of a wider field for that gospel ministry to which he felt himself appointed. With him it ever included the pastoral purpose and practice. He gave himself, to the end of his life, to the cure and the comfort of souls. He continued to preach, wherever the opportunity came to him, not by the constraint of official duty, but as a glad herald of a glorious gospel. He brought his best gifts of reason, judgment, tact, and patience to bear upon the problems of administration, not in the negligent temper of a mind conscious of greatness doomed to a petty task, but with the alertness and enterprise of one who counts it a joy even in least and humblest ways to serve the church and the Master. Quite likely, self-restraint in public duties became more marked. The effort of conscience and judgment to measure values and to do justly, where complex as well

as individual interests were involved, undoubtedly increased reserve and reticence. The sense of the far-reaching influence of his decision would, with him as with every deep-hearted bishop the church has had, add to the seriousness of both thought and mien. He would not lose the inherent right of prompt and, it might be, violent reaction against subterfuge, dissimulation, selfishness, and insincerity. Upon him the burden of multiplied cares, little understood in their tax upon brain and nerve and their pull upon heart, would inevitably show its weight. But everywhere throughout these years, from the very beginning, to him the appeal of the episcopacy was opportunity; its answer the unreserved consecration to its work of all he was and whatever God could make him.

That opportunity came in the obvious ways—in the routine of the Conferences, where in sermons and addresses he set forth his conception of the gospel and the meaning of the call to preach it; in the dedication of churches, where his ideal of the church was never left obscure; on the platforms of missionary meetings, where the assembling of his facts and the range of his vision set at work new forces for the world-wide conquest; in devotional conferences, where the depth of his spiritual life, the certainty of his faith, and the vivid sense of the real presence of Christ, all expressed in terms of personal experience, were like a revelation from God. Even where administrative problems were complex, and personal feelings might be stirred by his decisions, the dignity of his bearing, the unquestioned purity of his motives, and the loyalty to Christ, to conscience, and to the church which evidently commanded him, gave him as a personal spiritual force an unmeasured influence. The value to the church of such a man in her councils can hardly be overstated. Methodism may forget but cannot escape from the unseen service of her strong leaders in the committee room and the council chamber. They, like her founder, are called to focus whatever powers they possess upon even the minutest problems of the church's organization and activity. To the great boards of the church Bishop Foss brought his best. He initiated policies and helped to shape them. He advanced opinions and defended them. His method was that of

candor. His purpose rarely sank out of sight, to come in view again when tension slackened. If cautious, he was still courageous. At times assertive and in manner dogmatic, he was quick to yield when the better course was made clear to him. Occasionally waiting, not without a sense of time lost, for others to arrive at positions he was himself occupying, he would seem to wonder at the slower approach, but his clear analysis and trenchant statement have cut or untangled many a badly knotted skein. The eloquence of his public pleas for education, for home and foreign missions, for the evangelization of cities, for denominational coöperation, for social service and civic reform, will long ring through the land. It is worth while also to remember that these appeals with him were not academic. To the platform and the pulpit he came intensely concerned for the practical, pressing interests of such institutions as Wesleyan University, Drew Theological Seminary, the Woman's College of Baltimore, of which for many crowded years he had been a trustee; of the Board of Church Extension, both before and after its expansion to include home missions, and of the Philadelphia City Missionary and Church Extension Society, of both of which he was president; of the Missionary Society (later the Board of Foreign Missions), in which as pastor and bishop he had for more than a generation membership; of the cause of Church Federation, in his participation as a delegate in the Inter-Church Conference on Federation at Carnegie Hall, New York, and his presence at the great meeting in Philadelphia, in 1908, which constituted the Federal Council of the Churches of Christ in America—when in the noble voice familiar to the church throughout the world for a generation he pronounced at the conclusion the apostolic benediction; of the movements for philanthropy as represented in institutions like the Sanitarium at Clifton Springs and the Methodist Hospital in Philadelphia, of both of which he was long a trustee; and of those for civic reform, to which in Philadelphia, the city of his late residence, he gave himself with such conviction and zeal as to evoke the admiration and win the friendship of such strong political leaders as Charles Emory Smith, and such notable ecclesiastics as Bishop Whitaker and Archbishop Ryan. Fresh from

the unrecorded discussions where policies are defined, and from the fields of action where they are being practically worked out, he came, through the three decades of his career as a bishop, to the public platform where to the tens of thousands of the people he spoke the great messages of the present day. To this intensive force was added the extensive range of his public experience. To the Methodist Episcopal Church, South, in 1878, in a message nobly conceived and far-reaching in its influence, he carried the greetings of the General Conference of the Methodist Episcopal Church. In 1886 he was the fraternal delegate to the British and the Irish Wesleyan Conferences, and in the same year presided over all the European Conferences. He was a delegate to the Methodist Ecumenical Conference in Washington in 1890. In 1897-8 he was in the Orient to preside over the Conferences in India and Malaysia and to visit the missions in China and Japan. Ten years later he repeated this journey around the world. The great mission fields he saw with the eye of a statesman and a prophet, and his vision, proclaimed by tongue and pen, became a potent force in the promotion of the church's larger policies for world-wide evangelism. When motives can be weighed, when the radiation of influence can be reduced to terms, when the pervasive power of a personality can be stated, then, and not till then, can the depth and range of the spiritual forces set in motion by the life of Bishop Foss be measured.

As the General Conference of 1904 approached, Cyrus D. Foss, teacher, pastor, college president, bishop, was rounding out his fiftieth year of public life. For nearly half of this period he had devoted himself to the "ministration" of "the office and work of a bishop." In the episcopal address of that year, which it had fallen to him to prepare and present, are the vital convictions of a great believer, the ardent rallying cry of a valorous captain, the far vision of a confident seer. It must ever rank high among the official utterances of the church. In its logical arrangement, its clear diction, its broad range, its exact statement, and its spiritual warmth it bears the marks of him who wrote it. It was the message of one who had no thought of loosening buckle or sheathing sword. Retirement at seventy had not been in his own forecast.

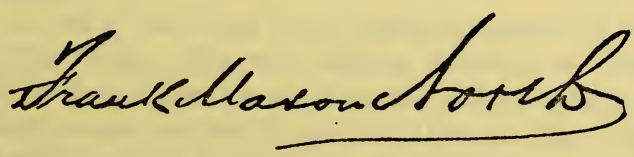
The action of the General Conference, by which he with others was placed upon the retired list, came to him as a swift, mysterious, unwelcome surprise. Such it was to the church at large. But, however general and spirited the protest, by him the mandate of the Conference was accepted without a murmur. At this crisis in his own life, in word and mien, in gentleness of spirit and grace of manner, he gave to the church an example of manly, dignified, and noble self-mastery which in all its annals has been unsurpassed. He ceased to administer Conferences, but with the relaxation of official tension came a freedom for multiplied ministries to which with joy he yielded himself. Always the unheralded and unrecorded services had been his delight. From his Minneapolis home he had gone out to find the humbler pulpits. In Philadelphia, into whose life he had entered, whose sympathy and love were more and more giving to his own heart comfort and strength, he now became a gracious, strong, home-keeping friend. With increasing skill he practiced the fine art of the comforter. Once, lifting a pen from his desk, he said to me: "This pen I keep for writing to my friends who are in sorrow." His native tenderness and tolerance found prompter expression. More welcome than ever was the presence of family and kindred. With the gentle chivalry of a warrior who, with loosened armor, rests awhile, he shared these quieter years with her for whom his loyal devotion had deepened throughout a long public life, whose traits of quick intuitional insight and practical judgment were ever his dependence and his admiration. He craved fellowship. There was mellowness in his spirit. He drew closer to his friends. Said Bishop McDowell at his funeral: "Nearly ten years ago, when I was a secretary, this man came to my office, and this is what he said: 'One of my friends has slipped away within a week. I have loved him for thirty years or more and never said so to him. I think he knew it, but he ought to have heard it from me. I shall be gone in a short time, no one knows when, and I am going around this morning to tell half a dozen men—you among them —that I love them. I want you to know it from my own lips.' " To me, as to others, his presence on that morning is an ineffaceable memory. Thus he came also into my office. Such words

he spoke to me, not indeed for the first time, but as uttered in that pilgrimage of affection there was a new note, a deeper significance, which gathered clearness in the calm glow of the approaching morning. As the barriers of official caution and reserve were melted the warmth of a burning heart more freely broke forth upon his friends.

When death in the last few months approached, withdrew, and again came near, this strong, good, brave man recognized one whom he had seen before. In the mysterious experiences of a crushing illness a score of years earlier they had been face to face and very near and the man of faith was unafraid. Out of the depths of darkness then he came back with visions of ineffable glory and new reserves of faith which became the heritage of the whole church. When once more and for the last time the cloud swept down and over his path, when he could take no further step, in very truth the angels came and ministered unto him, for that path had brought him to the gates of the eternal day. It was a vital, radiant, conquering spirit who on January 29, 1910, entered those realms of light.

One cannot forget how he had watched his triumphant comrades, one by one, pass through the gates into the City to their "coronation," as he was wont to call it, with the Dreamer's words upon his lips:

"Now, just as the gates were opened to let in the men, I looked in after them, and behold, the City shone like the sun, the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands and golden harps to praise withal. There were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy, is the Lord.' And after that they shut up the gate; which when I had seen—I wished myself among them."



Art. II.—FIFTY CENTURIES OF CHINESE CIVILIZATION—REVIEW AND OUTLOOK

We have no right to demand that China shall accomplish in a day reforms which even Western nations required years and in some cases decades to work out. The reformation of Christianity in Europe was accomplished only through bloody struggles in every kingdom in Christendom, culminating in the Thirty Years' War. The purification of political institutions in Great Britain demanded the Cromwellian revolution, which in turn was followed by reaction, and in turn was followed by progress in partial stages for a century and a half. The French Revolution was followed by a military dictatorship and did not result in a republic until after some seventy years of struggle. The struggle for American independence lasted through some seven bloody years, and that was followed by six years of confederation, and of absence of national authority, before we adopted the Constitution of the United States. The Civil War of 1861-65 demonstrated that we still had to pass through one of the bloodiest contests in history before establishing the supremacy of the nation. It is idle, therefore, to dream that one fourth of the human race can pass from an autocratic government, accompanied by such official corruption, concubinage, cruelty, and slavery as characterized the despotism of paganism, to a modern representative government by sprinkling rosewater and waving handkerchiefs. We may anticipate a season of struggle and a demand for men of blood and iron. We must expect at least a reaction; and we need not be troubled if China passes through a military dictatorship before she settles down into a system of representative government; and those of us who are not ready to lap water had better move to more peaceful lands until the crisis passes.

We maintain that there is an immense amount of latent democracy in China. The most striking buildings in Chinese cities, next to the temples, are guild houses, and the guild houses are of vastly more practical importance than are the temples. But these guilds are, to a large extent, schools of democracy. They

are democratic in their organization. Their officers are chosen by the popular vote of their members and are reëlected or else replaced by a popular vote at stated seasons. The guilds have practically almost or quite as great influence in the government of the people in China, and especially in the control of business affairs, as has the formal government established at Peking. The members of the guilds compose almost all their personal and commercial difficulties through their guild courts. The various guilds settle their differences with each other without interference from the political government. The decisions of the guilds are recognized and followed by government courts. Moreover, these guilds are almost universal. They exist in all the leading cities, not only for the people from various provinces residing in them, but for all kinds of commercial enterprises. The secret societies out of which the Taiping Rebellion grew were the development of guild organizations. The secret societies, which probably have had more to do with the present revolution than most people realize, have grown out of the extension of the guild principle to political affairs. Just as the guilds of the Middle Ages gave rise to the free cities of Europe, and to the Hanseatic League, and laid the foundaton for popular governments in Europe, so the guilds have laid the foundations in China for representative institutions among the Chinese people. Despite the uncertainties of the present, and the possibilities of five, or even thirty, years of progress and reaction before one fourth of the human race settles down into peaceful progress under representative institutions, we predict that future historians will record with amazement the capacity for self-government which the Chinese will develop during the crisis through which we are passing.

In order to strengthen our hearts and confirm our courage let us make a long review of Chinese history, and then pass from the facts of this review to a forecast of the future. The past at least is secure, and if the review is sufficiently long, and the forecast for a brief period only, the former may furnish a rational basis for the latter. We think such a review reveals the possibility of new life and of modern institutions for one fourth of the human race.

Four facts combined make the history of China the most remarkable history of any people. First, China is one of the oldest nations on earth. The origin of Chinese civilization certainly goes back beyond the founding of Rome, Greece, or Macedon. The Chinese empire ranks in age with Babylon, Assyria, and Egypt. Second, Chinese history is marked by an arrest of civilization. Chinese civilization began three or four thousand years before Christ; it advanced with varying degrees of rapidity until it reached a certain stage of progress, when civilization halted and remained stationary for some two thousand years. This in itself is not remarkable. A similar period of growth and decay has characterized the civilization of Egypt, Babylon, and Assyria, of Greece and Macedon. But a third fact differentiates Chinese history from the history of any other ancient people. The only exception to this rule is found in the Jews, and in their case, while the Jewish people have remained distinct and have not been merged into the common life of the race, the Israelitish nation has been completely overthrown and has had no separate existence for eighteen hundred years. In China, however, not only have the people remained distinct, but the empire itself has continued to exist during this entire period of arrested civilization. Again, the Chinese nation, whose origin dates with that of Babylon, Assyria, and Egypt, but which has continued to exist under an arrested civilization for some two thousand years, is now awakening to a new life. Whatever may be in store for the Chinese nation or the Chinese race, nobody any longer disputes the awakening of China. We have these four facts: The early dawn of China's civilization, the continuance of four thousand years of China's civilization, its arrest for two thousand years, and the renaissance of China's civilization, constituting, in our judgment, the most striking phenomenon in the history of our globe. If we can discover the cause of this strange history possibly we can thus forecast the possible trend of future events.

In our judgment the cause of all progress in an individual or a nation is contact with others of larger attainments. Civilization, as every other movement on earth, is subject to the law of cause and effect. Life from life is as true of mental and moral

and spiritual progress as it is true of material existence. From nothing nothing comes. The attempt to demonstrate the emergence of a living, progressive civilization out of the non-living is as vain as the attempt to demonstrate the development of life upon our globe from the non-living. Civilization, according to the verdict of the most competent western writers on China, originally came from the west—from the valleys of the Tigris and the Euphrates, from the plains of Persia, or possibly from the valley of the Nile—and China's civilization is indigenous. To our own minds the weight of authority is strongly in favor of those who maintain a common origin of the human race and the original migration of the Chinese from the west. But whatever decision may be reached as to the approximate origin of China's civilization, we are nevertheless compelled to go back of this approximate origin to the original beginning of all civilization. If China derived her civilization from nations of Western or Central Asia or from Egypt, whence did these earlier nations derive their civilization? Following the scientific law of cause and effect, the scientific principle of life from life, we are compelled to believe that the earliest impulses toward progress were derived from the Creator. Whether we accept evolution, and believe that God gave the impulse to creation and guided life from its earliest appearance in the vegetable kingdom through the countless species of vegetable kingdoms up into the animal kingdom and on into the human kingdom, or whether we believe that God created man entirely distinct from and without the slightest connection with all of his lower works in the universe, we must agree that the original impulse toward progress came from the Almighty. Whether through conscience, which seems to us to be simply the voice of God commanding man to choose the right and abjure the wrong, or whether we believe that God gave a distinct revelation to man, we must hold that man's moral life and his spiritual progress have come from the Creator. Christ holds the central position in creation as well as in redemption. By him were all things made, and without him was nothing made that had been made. In him all things consist—life from life is the fundamental principle of science and religion. Whether, therefore, Chinese civiliza-

tion arose through the contact of the Chinese with the nations of Egypt, Babylon, and Assyria, or whether it arose (from contact of the original people) directly from God, we are sure that the original civilization arose from contact of the original people with some higher source of light and life than existed in themselves.

The study of the Temple of Heaven at Peking, of the worship connected with that Temple, and the study of the history of that worship so far as such history can be ascertained, lends some presumption in our own minds to the belief that this worship may have had some connection with Babylon or some other source of the worship of the true God which was developed among the Jews. Either there is an actual historical connection between the Chinese and those possessing the original revelation, or else it is as Paul teaches in the first chapter of the Romans:

"For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith; as it is written, But the righteous shall live by faith.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse; because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. . . . And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting. . . . Wherefore thou art without excuse, O man, whosoever thou art that judgest."

We hold, therefore, that the cause of early civilization in China was the contact of the Chinese with some higher source of knowledge, either through other nations or through a direct impulse from God. This principle is illustrated in our whole theory of education. The method of education is to put the child in contact with the teacher who imparts to the child the knowledge which he, the teacher, possesses. One of the first aims of the

teacher is to give the child a knowledge of the language in which all the wisdom of the past is stored. When the child once learns to read he then is in possession of the key by which he can unlock the storehouse and obtain the wisdom of all who have preceded him so far as this wisdom is embodied in that particular language. By writing the child learns to put in permanent form the particular knowledge which is of interest to himself and how to communicate that knowledge to others. Reading and writing are fundamental in education simply because they are the means of putting one in possession of the intellectual riches which his ancestors have gained and of enabling him to communicate these riches to others or put them in forms which seem to him desirable for his own future use. Moreover, in ancient or mediæval education the wealthy students who desired to carry their education to the highest available points concluded their study by a visit to foreign countries. The value of such a postgraduate course was that it gave the student some knowledge of the civilization and of the progress of other nations aside from his own. As the student mastered the languages of the other nations which he visited he was enabled to possess himself of their intellectual and spiritual interests.

In applying this principle to phenomena which confront us in Chinese civilization, we should say that the early progress of Chinese civilization is due either to the original contact of the Chinese with God or to their contact with him through the nations of western Asia, and through the processes by which he communicated his light and his life to these early nations. We should say, in the second place, that the arrest of Chinese civilization is due to the separation of the Chinese from God, either through the difficulty of maintaining their communication with these earlier nations through whom they received their earlier civilization, or else to the loss of communion with God through some spiritual misfortune which befell the nation. We hold, in the third place, that the continuance of life for the race and nation through two thousand years of arrested civilization was due to their observance of some, at least, of those principles which they had received from God. We maintain, in the fourth place, that the modern renais-

sance of the Chinese is due to a renewal of contact with the sources of light and life.

We need take no time to demonstrate that Chinese civilization originated at least as early as two thousand years before Christ. This view is accepted by all writers upon Chinese history. The usual statements of the arrest of Chinese civilization and the long sleep of the Chinese nation are not quite accurate. There had been more progress in Chinese history than most Western historians recognize. In general, however, the statement is true that we find in China a strange arrest of civilization. Substantially the same methods of irrigating the soil by pumps worked by the feet, substantially the same style of making roads and building bridges, substantially the same style of boats and houses as existed in the time of Confucius prevail in China to-day. Families are organized on the same basis of complete parental authority. Down to the present time the government has been a despotism. Slavery and polygamy still prevail as they existed one thousand years before Christ. The compass was known some twenty-six hundred years before Christ, but the Chinese never became a maritime nation. Gunpowder has been known in China since some seventeen hundred years before Christ, yet the Chinese have never become a warlike people. Paper was manufactured some two hundred years before Christ, and the art of printing by block types was known two hundred years after Christ, that is, twelve hundred years before Gutenberg. Despite these advantages probably not over five per cent of the entire population of China could read and write in 1900, and Chinese writing has not advanced even to the alphabetic stage. I have marked in my Bible more than one hundred texts referring to customs in Bible times, such as oxen treading out the corn, clay threshing floors, separating the grain from the chaff by use of the wind, weighing money, grass growing on the housetops, making payments in advance, digging through the walls of houses, the wearing of sackcloth in mourning, women grinding at the mill, men's shoulders worn by toil, etc., and find these customs still prevailing in China. Surely it is not necessary to multiply instances illustrating this arrest of civilization.

I stated that isolation is one chief cause of arrest in civilization. This isolation seems to be due to several causes. First, China was shut off from the rest of the world on the east and south by the Pacific Ocean. Sailing ships were not able to cross the Pacific until the sixteenth century. From the time when the Chinese first entered this land, probably three thousand years before, down to fifteen hundred years after Christ, China was simply isolated on the east and south. Communication between China and India was barred by the Himalayas and by the huge mountain masses of Tibet; but south of the Caspian Sea, that is, across central Asia, and down the Tarin valley, there existed a pathway from Babylon and Assyria to China. Huntington's Pulse of Asia is an exceedingly good volume with an exceedingly unfortunate title. Dr. Huntington is one of the rising group of modern geographers; a student of Professor Davis, of Harvard University, now recognized as the leading geographer of America. Dr. Huntington shows in the Pulse of Asia that the rainfall in Central Asia was much greater some two or three thousand years before Christ than it is to-day. We have clear geological proof that the Caspian Sea was six hundred feet higher in early times than it is to-day, and that it included the Sea of Aral. Explorers find the remains of cities and roads in parts of Central Asia where to-day nothing but desert sands prevail. Indeed, it would be impossible for a modern general to lead an army over the road by which Alexander invaded India. Hence, through the decrease of rainfall, the route over which the Chinese people probably passed in early days from Western Asia to Eastern Asia later became impassable, and the Chinese were cut off from the rest of civilization by land as well as sea. There was, indeed, a third route open from Western Asia to China, a route running north of the Caspian and over the plains of Siberia and Manchuria. This is substantially the route of the Trans-Siberian Railway to-day. But this route was so far north that the journey across these immense plains must be made in a single summer or else the caravan would perish. Despite the long distance and the hardships of the way, the Mongols gradually spread over Siberia, Mongolia, and Manchuria, and at times China suffered terrible

devastations from these Mongols. These devastations led the Chinese to erect, more than two thousand years ago, the Great Wall, a stone and brick wall twenty or more feet high and extending fifteen hundred miles, by which to arrest incursions from the north. For mounted soldiers, armed with bows and arrows and lances, the Great Wall was quite as effective and a hundredfold more lasting than are our modern defenses. Thus China reinforced her natural means of exclusion by artificial means, and lived from about two thousand years before Christ to fifteen hundred years after Christ isolated from the other nations of the world.

The large size of China and the variety of her climates and soil enabled the Chinese to supply all their physical wants without foreign commerce, and encouraged the Chinese in keeping the ways barred against foreign nations. Thus centuries of isolation resulted in national pride and conservatism, just as similar isolation of a family or a neighborhood produces similar results today. Isolation results in inbreeding and inbreeding produces infertility. The Chinese soon discovered and guarded against the dangers of physical inbreeding by prohibiting marriages within the clan; but they did not make provision against the infertility of intellectual and moral inbreeding. Indeed, the poison worked out to such an extent that long before the Great Wall was built China did not desire contact with foreign nations; and the Great Wall was simply China's expression of her exclusion policy.

It was in this condition that Confucius was born. He was the child of ancient China and the progenitor of mediæval China. He became the chief human cause of the arrest of China's civilization. There are two types of great men: the prophets and the priests; the leaders and the conservators of the race. The prophets represent the higher type of humanity, as it takes more mental grasp, more power of the initiative, more energy and courage, to lead the race onward and upward, to conquer heights, than simply to hold the heights already mastered. But let us not disparage the power of the conservative. Second only to the power of inspiring the race to achieve great results is the ability to preserve that which its ancestors have achieved; next to the ability to increase one's physical strength is the ability to preserve what

strength one has. Next, and indeed not inferior, to one's power to advance in learning is one's ability to preserve and have ready for instant use all the knowledge one has mastered. Certainly not inferior to one's ability to make spiritual progress is his ability to hold himself unswervingly to the highest point of consecration he has attained. Now Confucius, by his supreme devotion and ability as a conservative, became not only the embodiment of isolated China, but he did more than any other man in history to maintain the aloofness of the empire and to preserve the civilization she had already achieved. It would have been a great achievement for Confucius to teach the Chinese how to maintain their material resources unimpaired from century to century. It was a still greater achievement for Confucius to teach the Chinese how to preserve their vitality and to remain a virile race for twenty-five hundred years. It was a still greater achievement for Confucius to teach this virile race how to maintain its intellectual standards unimpaired through all the changes of dynasties. But it was the supreme achievement of Confucius to teach one quarter of the human race to keep its moral standards unlowered from millennium to millennium. Christ is the Alpha and Omega, the first and the last. He says of himself in Revelation, "I am he who was, and who is, and who is to come." Jesus is the supreme Conservator of civilization; he is the supreme Developer of existing institutions; he is the supreme Prophet of the future. Jesus is more than a Confucius, a Lincoln, and an Isaiah wrapped in one. But next to Jesus we regard Confucius as the greatest conservator of civilization who ever lived on earth. Moses is the only other human being who can rank with him. Moses did more to create civilization than did Confucius. But Confucius has preserved a larger race for a longer time and with greater national unity than did Moses. To our mind Confucius rendered this supreme service to his people because he himself perceived more fully than any other man in China the true light which lighteth every man coming into the world. Confucius, through his reverence of his ancestors, taught the Chinese to obey the fifth commandment more strictly than the Jews: "Honor thy father and thy mother, that thy days may be long upon the land

which the Lord thy God giveth thee." Along with obedience to the fifth commandment the Chinese have observed the seventh commandment, not perfectly, by any means, but more fully than the people of any other nation. They have combined the seventh with the fifth commandment in their well-known proverb, "Adultery is the worst of vices and filial service the greatest of virtues." The Chinese are not saints on the social evil, but they never fell into the gross sin of sanctifying lust by making it a recognized part of worship, as did Greece, Rome, Babylon, Egypt, and even Judæa at times. Chinese parents have observed more fully than any other people, except possibly the Jews, the first maxim of all sound learning, namely, "Teach your sons in childhood that which they must practice in age." The father is not only father, he is the teacher and companion as well, bringing the son up at his side and training him in the trade or industry that he must practice as a man. Observance of the fifth and seventh commandments, teaching the son in childhood that which he must practice in manhood, and plain living in the open air, with little opportunity for secret vice, helps to account for the long survival and the still virile character of the Chinese race.

But a serious charge lies against Confucius. He not only reverenced the past and dreaded the future, and taught the Chinese to look backward for the golden age, but he feared all communication with the unseen world. We may apologize for and explain his dread of the supernatural by the fact that the supernatural beings recognized in his day were chiefly evil spirits, whose worship was demoralizing to the people. Hence, the charge of skepticism which is made against Confucius lies equally against Socrates and Plato. Readers of the Old Testament marvel, indeed, at the almost entire absence of any reference to the future life in a single one of its thirty-nine books. The explanation of the reticence of Confucius, Socrates, and Plato, and the Old Testament in regard to the future is the same. The children of Israel particularly had been corrupted by the superstitions of the Egyptians in regard to the future life. Hence the religion of the Old Testament insists upon holiness toward God and righteousness toward men, and lays almost the entire emphasis upon the blessings of religion

in the present life. But as to the writers of the Old Testament, they never dreamed of carrying their denunciations of superstition to the point of skepticism in regard to the existence of God. To these writers God was the most real being in the universe. To Plato God was the supreme first cause. Socrates believed not only in God, but he held a distinct personal belief in a demon, or spirit, who guided him in all his important decisions. One may say we find almost the first practical belief in the Holy Spirit in the life and works of Confucius, though he knew nothing of the name and little of the nature of that Spirit. Unfortunately, in his dread of foreign and alien influences he went far beyond the Old Testament and far beyond even Plato and Socrates in his skepticism. He indeed recognized the ancestral spirits, and recommended the performance of the customary sacrifices to them in order that these spirits might have no occasion to harm the Chinese, but aside from this worship of the ancestral spirits he advised as little contact as possible with the supernatural. Confucius did more than any other mortal to discredit prayer and to shut the Chinese race off from communion with God. We can readily understand why a young Chinese soldier, trained in the Western learning, said recently: "Confucius is the worst enemy China has ever had." The remark is grossly unjust, but we must recognize that the influence of Confucius was so strongly anti-supernatural that it contributed more than any other single influence to the secularization of China's civilization. Indeed, Confucianism was so secular to begin with and was so materialized by later commentators that the Chinese people, with the spiritual instincts belonging to every race, have supplemented Confucianism by the superstitions of Buddhism and Taoism.

Another fact has contributed to the materialism of China, namely, the fact that the worship of Heaven, which, as we remarked above, seems to be a survival of the worship of the true God, centuries ago was prohibited for the great masses of the people and was limited to the emperor. Indeed, the worship of Heaven is so fully isolated in China that it is limited to one particular spot in the empire, and any man journeying to the Temple of Heaven and worshiping there would be regarded as setting

up a claim to the throne, and at once would be treated as guilty of the highest treason.

If we are right in our review of China's history, and in the discovery of the cause of the arrest of Chinese civilization, then we may be sure that the awakening of China must follow the establishment of modern means of communication, on the one side, and the introduction of Christianity upon the other side.

The application of steam to locomotion and the use of electricity as a means of communication, with the immense increase of commerce, have brought China into connection with the modern world. The Boxer uprising was the last expiring effort of the Chinese to banish foreigners and maintain their isolation on earth. These physical and commercial changes inevitably brought China into communication with the Western world, and they were in themselves sufficient to lead in due time to the renaissance of civilization. But the chief cause of the awakening of China was not the invention of the steam engine and telegraphy, but the introduction of Christianity into the empire. This, indeed, preceded the introduction of Western inventions and Western commerce and was the cause of their introduction. Above all, Christianity has put people all over the empire into communication with God—the source of spiritual and moral life. It has revealed to the Chinese the fact of personal immortality, and furnished sufficient strength and a sufficient motive. The Chinese churches, both Catholic and Protestant, have furnished abundant illustrations of the fact that some of her members are walking the earth, not after the law of a carnal commandment, but by the power of an endless life. Christianity is the real cause of the awakening of China.

While, therefore, we may well be anxious in regard to the immediate outcome of the present unrest, if we do our duty we need not feel any doubt as to the ultimate issue. There is one very serious danger which confronts Chinese civilization. Under the laws of God the human is not awakened to that degree of activity which leads to great inventions and to rapid and material advances until it is brought into contact with God and the moral and spiritual faculties are in some measure quickened. All writers upon civilization or upon the philosophy of history recog-

nize that the progress of civilization consists of the balanced and orderly development of the moral, intellectual, and material interests of man. While, in the divine order, this balanced and orderly progress originates from a higher spiritual and moral impulse, it is nevertheless possible for the pagan people coming in contact with a high degree of civilization while neglecting, or, indeed, deliberately rejecting, the moral and spiritual cause of that material progress. Thus the American Indians adopted the vices of the imperfect Christian civilization which the white people brought to them, while rejecting the cause of that civilization; and the Indians, by this process, have endangered the very life of their race. For this same reason the contact of Western civilization with the native population in all the coast cities of India, China, Japan, and Africa has proved demoralizing to the native races. It is impossible for China to repeat this fatal blunder on an imperial scale. If she attempts to adopt simply the material civilization of the Western races, while rejecting the moral and spiritual cause of that material civilization, even the Chinese race, the strongest and most numerous race on earth, will be threatened with extinction. Herein lies the burden of the church. The divine Providence has delayed apparently the contact of China with Western nations, and the emergence of China into modern civilization, until he could find a church which would emphasize the Bible, which knew the power of prayer, which would cultivate Christian experience, and which had experienced the indwelling of the Spirit. Modern Protestantism fulfills these four conditions. Upon the rapid pushing forward of missionary enterprise depends the future of the Chinese race. God calls upon us to unite our forces and so to impress the responsibility for the Christianization of China upon the Christian Church as to enable us to cast this new civilization into Christian molds. Only through Christ will the Chinese survive. "In him all things consist," or stand together; outside of him civilization and governments fall to pieces, and sin in the form of lawlessness will sweep away the empire.

The danger which threatens China will affect Christian civilization also; whether we will or no, we are our brothers' keepers. Just as no great plague or physical disease could destroy the

Chinese people or the people of any other nation without spreading to the rest of the race, so no great spiritual disorder can destroy one fourth of the human race without infecting the other three quarters. Either we must lift the Chinese and the people of India and Africa up to our standards of civilization or else we shall sink to theirs. If we simply proceed in the development of our material resources, and if the Chinese master this material civilization, open up their coal and iron resources—the greatest on earth—and enter upon a manufacturing era and become masters of our material civilization, the time may come when the yellow races may compete in a life and death industrial struggle with the white races of the world. In some measure the triumph of civilization upon earth and the survival of Christendom depends upon the intelligence and the heroism with which the Christian church meets the crisis which now awaits us, as well as the Chinese, in the far East. Upon the evangelization of China hinges the safety of Christendom. But, while the danger of an attempted settlement of China's destiny upon a mere materialistic basis is real, three facts afford food for encouragement:

First, if Christianity had never come to China the Chinese would still be asleep. The Manchus, with some degree of anger, and the Chinese, with some degree of gratitude, recognize, that we are at least the indirect cause of the awakening.

Second, everything seems to be going into the melting pot, and Christianity has at last an opportunity to furnish the molds into which a new civilization of one fourth of the human race may be cast. Of all times in history, now is the time for Christian churches to put forth every effort to aid the Chinese people in remolding their institutions and shaping their destiny.

Third, God is watching over China and ourselves alike. He will cause the wrath of man to praise him, while the remainder of the wrath he will restrain.

Shanghai, December 1, 1911.

J. W. Bashford

Art. III.—SOME RECENT ATTEMPTS TO DISPENSE WITH THE SOUL

The late Professor William James was by no means unequivocally committed to an exclusion of the soul, the abiding self, or spiritual agent, as distinctive of the individual man. Still he thought it best in a foremost treatise to proceed on the basis of such exclusion. This fact, in connection with his prominence in the philosophical world, makes it appropriate to notice, first of all, his position.

An initial statement of the Professor's standpoint appears in the preface to his "Principles of Psychology." He remarks here:

> Metaphysics fragmentary, irresponsible, and half awake, and unconscious that she is metaphysical, spoils two good things when she injects herself into a natural science. And it seems to me that the theories, both of a spiritual agent and of associated ideas, are, as they figure in the psychology books, just such metaphysics as this. Even if their results be true, it would be as well to keep them, as thus presented, out of psychology as it is to keep the results of idealism out of physics.

As the language indicates, Professor James speaks in this connection, not as a metaphysician, but as a psychologist. In the latter character he considers it ill advised to postulate a soul or spiritual agent. What, then, we are led to inquire, does our psychologist put in place of the soul or spiritual agent? What in his scheme provides for the continuity and unity of the mental life? Described in brief, the substitute which James brings forward for the soul, or abiding self, is the present thought or pulse of consciousness viewed as appropriating or rejecting the preceding thought or pulse of consciousness, and as effecting acts of discrimination or comparison on the terms thus brought into conjunction. Referring to our consciousness of personal identity he remarks:

> Such consciousness, as a psychologic fact, can be fully described without supposing any other agent than a succession of perishing thoughts, endowed with the functions of appropriation and rejection, and

of which some can know and appropriate or reject objects known, appropriated, or rejected by the rest.[1]

Again he says:

The passing thought, then, seems to be the thinker; and though there *may* be another non-phenomenal thinker behind that, so far we do not seem to need him to express the facts (i, 342).

Once more he avers:

The knowledge the present feeling has of the past ones is a real tie between them; so is their resemblance; so is their continuity; so is the one's appropriation of the other: all are realities, realized in the judging thought of every moment, the only place where disconnections could be realized, did they exist. . . . My present thought stands in the plenitude of ownership of the train of my past selves, is owner not only *de facto*, but *de jure*, and all without the supposition of any "inexplicable tie," but in a perfectly verifiable and phenomenal way. . . . There need never have been a quarrel between associationalism and its rivals, if the former had admitted the indecomposable unity of every pulse of thought, and the latter had been willing to allow that perishing pulses of thought might recollect and know (i, 360, 371).

The above statements seem quite definitely opposed to the postulate of a real soul or unitary abiding self. But, on the other hand, Professor James may be regarded as affording directly or indirectly very good standing ground for that postulate. In one connection his words read like a declaration, not merely of its admissibility, but also of its probable truth:

The plain fact is that all the arguments for a "pontifical cell" or an "arch-monad" are also arguments for that well-known spiritual agent in which scholastic psychology and common sense have always believed. . . . If there be such entities as souls in the universe, they may possibly be affected by the manifold occurrences that go on in the nervous centers. To the state of the entire brain at a given moment they may respond by inward modifications of their own. These changes of state may be pulses of consciousness cognitive of objects, few or many, simple or complex. The soul would be thus a medium upon which (to use our earlier phraseology) the manifold brain processes *combine their effects*. Not needing to consider it as the "inner aspect" of any arch molecule or brain cell, we escape that physiological improbability; and as the pulses of consciousness are unitary and integral affairs from the outset, we escape the absurdity of supposing feelings which exist separately and then "fuse together" by themselves. The separateness is in the brain-world on this theory and the unity in the soul-world; and the only

[1] Principles of Psychology, i, 341, 342.

trouble that remains to haunt us is the metaphysical one of understanding how one sort of world or existent thing can affect or influence another at all. This trouble, however, since it exists inside of both worlds and involves neither physical improbability nor logical contradiction, is relatively small. I confess, therefore, that to posit a soul influenced in some mysterious way by the brain states and responding to them by conscious affections of its own, seems to me to be the line of least logical resistance, so far as we have yet attained (i, 181).

In what follows, the Professor sees fit, on the score of economy, to drop the postulate of the soul, and to put in its place that marvelously endowed thought or pulse of consciousness which we have taken pains to describe in his own words. Since, however, the economy or intellectual sobriety of such a procedure may readily be challenged, as will hereafter appear, the paragraph just cited may be rated as a substantial concession to the common theory of the unitary abiding self or soul. A second concession to the same theory is rendered by the Professor's acknowledgment that thought appears to us to subsist not by itself, but always in association with a personal subject, and, indeed, as the function or possession of that subject:

It seems, he observes, as if the elementary psychic fact were not *thought* or *this thought* or *that thought*, but *my thought*, every thought being owned. . . . The universal conscious fact is not "feelings and thoughts exist," but "I think" and "I feel." No psychology, at any rate, can question the existence of personal selves. The worst a psychology can do is so to interpret the nature of these selves as to rob them of their worth (i, 226).

This is an acknowledgment of great import. The fact that thought is not isolated, but is ever wrapped up with the consciousness of a relation to a self or owner, makes it impossible to challenge the reality of the self without assailing the trustworthiness of thought, without denying the reliability of a constant characteristic of our mental experience. A third concession is contained implicitly, if not explicitly, in the Professor's declared faith in man's possession of genuine free will or power of alternativity. It is true that he counts psychological investigation incompetent to settle the question of free will. The ground of an affirmative decision he finds rather in the sphere of ethical philosophy than in psychology proper. But, on whatever grounds, his verdict is

unequivocally given in favor of free will.[1] Now to accept free will is logically to accentuate the idea of man as a true agent. It is to credit man with genuine causality; and, since causality is the root idea of substance, it is to rate him as a substantial subject. Professor James accordingly, in his acceptance of free will, renders a very appreciable tribute to the theory of a substantial soul or personal agent.

At this point the conviction may well insinuate itself that Professor James has not succeeded in keeping to the purely psychological point of view. The sense of personal ownership, which he admits goes with every passing thought, is a capital psychological fact, and carries the conclusion that, in the psychological point of view, thought is a function of the self. What, then, is to be done with the exercise of free will and with emotional experience?—which also in the psychological point of view are functions of the self, being ever accompanied by a sense of ownership. To identify them with thought pure and simple is psychologically unwarrantable, for they are not known in consciousness as identical with that which in any ordinary terminology is called thought. On the other hand, to make them functions of thought would be to make them functions of that which, in the verdict of consciousness, is itself a function—a conclusion which, if capable of any justification, is not based on psychological fact; for a man is never moved to say, "my thought wills," "my thought feels," but only "I will," "I feel."

The plain truth is, Professor James finds so much for thought to do that he takes it out of the sphere of a simple activity or experience and turns it into a substantial agent, which might with better right be given a name like soul or ego, that connotes a variety of activities or experiences, as also their abiding ground, than be called by a name which stands for a single form of experience. His choice of a psychological term in no wise saves him from the metaphysics which he purposes to eschew. No psychological investigation informs us that thought can will, feel, and combine itself with its antecedents. Thought possessed of such a

[1] The Will to Believe and Other Essays, pp. 218, 237, 238, 245; Some Problems of Philosophy, pp. 138-149.

variety of powers is a metaphysical postulate brought in to cover the varieties of experience which belong to our conscious life. The postulate, moreover, is relatively a very unlikely one. It runs squarely against our spontaneous and insistent impression, in that it makes the self, in whatever sense it may be recognized, neither the owner of thought nor the constructive agent back of thought. Then, too, it involves what looks like a downright impossibility. How can the thought of the moment, or the evanescent pulse of consciousness, get into connection with the antecedent thought in the way of combination or discrimination? When the one has arrived the other has departed, and departed in its entirety, being by supposition an "indecomposable unity." Can, then, the existent effect a real relation with the non-existent? To the best of our apprehension the units in a succession of flash-lights furnish by themselves no intelligible notion of interconnection.

We conclude that the genial and accomplished Professor would have shown superior discretion had he treated the idea of a soul or abiding personal subject not merely as an admissible notion, but as a necessary postulate. We have to deal with a multiform power, a causality that is capable of varied manifestations, a subject that knows itself as persisting through long series of experiences. We are simply making our theory respond to the demands of the facts when we postulate a soul, a unitary self, that through all changes retains a basis of identity.

A theory much more resolutely antagonistic than that of Professor James to the conception of a soul or unitary abiding self has recently been championed by Professor Ernst Mach, of the University of Vienna. In his inventory of reality absolutely nothing comes into view but combinations or complexes of what, in one set of connections, are termed "elements," and in another set of connections are designated "sensations." To the complexes belong such constituents as colors, tones, temperatures, weights, spaces, and times. These can be rated with equal propriety as belonging either to the physical or the psychical domain, since there is no strict antithesis between the physical and the psychical. The distinction between the two is only a matter of relation or

viewpoint. The same element which, considered in relation to other elements in the environment, belongs to the physical range pertains to the psychical range when viewed in relation to the sense organs. Mach observes:

> A color is a physical object so long as we consider its dependence upon its luminous source, upon other colors, upon heat, upon space, etc. When, however, we regard its dependence upon the retina it becomes a psychological object, a sensation. Not the subject, but the direction of our investigation is different in the two domains.[1]

Again he remarks:

> When I investigate the dependence of A as a given part of the environment upon B as another part of the environment, I am cultivating physics; if I investigate how far A is modified by a change of the sense organ or the central nervous system of a living being I cultivate psychology (p. 42). What we have, then, is not two diverse orders of constituents in the world system, but one order. Reality is made up of shifting complexes of elements which we may rate either as sensations or as physical entities, according to the relation in which they are viewed. The whole inner and the whole outer world are composed of a few elements of like character, now in more transient, now in more stable combination (pp. 17, 18).

The place which, in such a scheme, must be assigned to the self or ego is quite apparent. At most it can be construed only as a relatively stable complex of sensations, just as a solid body is a relatively stable complex of such elements as color, weight, etc. As a practical makeshift the ego may have no little importance. In dealing with bodies and avoiding occasions of pain and damage a man may get along best by visualizing himself as something distinct from his environment. But in strictly scientific contemplation it is necessary to renounce this proceeding:

> The opposition between ego and world, sensation or phenomenon and thing, falls then away, and we have to do merely with a combination of elements (pp. 9, 10).

The apparent simplicity of Professor Mach's scheme might tell in its favor were it characterized by an equal intelligibility and congruity with the facts which need to be recognized. But this is by no means the case. On the contrary, very serious diffi-

[1] Die Analyse der Empfindungen und das Verhältniss des Physischen zum Psychischen. p. 14.

culties emerge as one attempts to look into the scheme. In the first place, it is hard to understand the Professor's way of distinguishing sensations from, and at the same time essentially identifying them with, the elements or constituents which make up the world of bodies. These elements surely are revealed only in sensation, and revealed only in combinations, or as pertaining to bodies; in other words, as constituents of the complexes which we name bodies. But, according to the Professor, bodies are but thought symbols (p. 23). So the sense-organs, as falling evidently under the category of bodies, need to be rated as thought symbols. What, then, happens when an element is viewed in relation to a sense-organ? Manifestly, according to the given data, a constituent in a thought symbol is viewed in relation to a particular thought symbol. Now, since an element viewed in relation to a sense-organ is declared to be a sensation, it results that a sensation denotes a constituent (or possibly a plurality of constituents) of a thought symbol viewed in relation to a particular thought symbol. We submit that this is not a specially illuminating definition of sensation. Then, too, it seems to contain an implicit contradiction of the author's position, since it implies the need of a subject which, as standing above both element and sense-organ, can view them in relation to one another. In the absence of an ego, or true agent, what is to perform this feat? It looks as though the attempt to reduce all reality to shifting complexes of elements which are distinguished from sensations only by point of view is self-cancelling. That which takes the point of view is rationally to be considered as in some true sense above the terms compared and not sunk in the one or the other.

Again, Professor Mach is too easy-going in his attempt to account for such continuity in the experience of the individual as must in all candor be recognized. He deems that on this subject it suffices to speak of relatively stable sensations, which, as enduring for considerable periods, give a certain continuity to experience and so provide for the sense of personal identity. Herein the Professor seems to overlook the actual facts about sensations. They change with exceeding swiftness. No one can tell how many transformations may, and commonly do, take place in

a single moment. It is only by confounding likeness with identity that one can find license to speak of sensations as continuous for even a very brief interval. The sensation of this day, hour, or moment may be like the sensation of the preceding day, hour, or moment; but this does not make the one identical with the other any more than the ticking of a clock at a given second is identical with the ticking at a preceding second. If there is no other subject than a complex of sensations, then there is no subject that persists for a single hour, not to say for a single moment. The Professor, therefore, in speaking of what he said or thought thirty years before the time of writing, used language quite unwarranted in the point of view of his own theory. Without the abiding self the sense of continuous personal identity is an unmitigated illusion.

Once more the Professor makes too light a task of explaining memory. Suppose we grant (with questionable generosity) that his postulates may provide for the possibility that one set of sensations or elements should affect a succeeding set, through the passing over of one or another constituent of the prior set to the following, still we are far from any intelligible explanation of memory. In memory, as we know it, there are at once an act of distinction and an act of identification, the recalled experience being distinguished from the present and being identified as an experience of the same subject to whom the present experience pertains. The continuance of some element in experience beyond a given line is not an instance of memory; neither is the occurrence of an experience similar to another an instance of memory. For memory proper there must be the double act of distinction and identification. And what is equal to this task except a true ego, a unitary personal agent? On the ground that sensations are the whole sum of psychical reality the most distinctive features of memory become utterly enigmatic.

In justifying his exclusion of the ego Professor Mach makes the contention that the analogy of the world may serve to teach us that such a uniting bond is not necessary. "A variously interconnected content of consciousness," he says, "is in no respect more difficult to understand than a diversified interconnection of the world" (pp. 22, 23). But, grant that to be the fact, it in no wise

disputes the demand for an ego. Interconnection in the sphere of the world gets an adequate explanation only by reference to a unitary spiritual Agent who incloses all things in his omnipresent energy. By reference to this interconnection, therefore, it is in no wise possible to nullify the demand for making unity in the sphere of consciousness dependent on the subsistence of a unitary personal subject.

One further attempt of Professor Mach to qualify the need of postulating the ego or unitary self may be noticed. He refers to lapses of self-consciousness, or instances of alienation from the customary sense of personal identity, as properly reducing our emphasis on the unity of the individual. Doubtless some strange disturbances of normal self-consciousness are on record. But what do they prove? Do they demonstrate that such cardinal functions of a rational being as judging, comparing, combining, discriminating, and remembering can be explained apart from the supposition of a unitary persisting subject? Not at all. They do not go a step toward proving that anything less than a unitary subject is capable of these functions. They simply show that some disturbing cause may so interfere with one or another of the functions as to impair or interrupt the sense of personal identity —a result not greatly to be wondered at in consideration of the commonly admitted truth that abnormal bodily conditions may give rise to abnormal mental impressions. Moreover, the very fact that the disturbance of the sense of personal identity is in all scientific verdicts pronounced pathological is on the side of the reality of the persisting self-identical subject. The plain inference is that, if only the disturbing cause were removed, the prior or customary type of self-consciousness would return. But if true self-knowledge may be recovered, the true self, the abiding personality, must rationally be supposed to be existent.

Our judgment, then, is that Professor Mach has furnished entirely inadequate grounds for rejecting the great catholic belief in the soul or unitary self.

That the attempt of the Vienna Professor to expel the ego should fail to justify itself can be no cause of surprise to the diligent student of philosophical thinking. The attempt of a

predecessor whom he acknowledges as a true forerunner, though executed with an ingenuity superior to that of any later advocate of the sensational philosophy, was far from successful. In spite of the extraordinary genius and subtlety which David Hume brought to the task of explaining experience apart from the recognition of the unitary self, he was under compulsion to grant that recognition in more than one connection. A striking instance is contained in the following sentences of the philosopher: "For my part, when I enter most intimately into what I call *myself* I always stumble on some particular perception or other—of heat or cold, light or shade, love or hatred, pain or pleasure. I never catch *myself* at any time without a perception, and I cannot observe anything but the perception."[1]

Even a cursory analysis of this statement reveals how the writer implicitly affirms what he formally denies. The self as stumbling on the perception is present with the perception. The self never, indeed, catching itself without a perception, but always catching itself with a perception—since it is the self which is said to *observe* the perception—is ever on hand with the perception.[2] In truth, the passage, in full contradiction of its intent, might be employed to illustrate how unmistakably any experience connotes the self and can be severed therefrom only by an arbitrary process of abstraction. Other passages could be used for the like purpose. As Andrew Seth points out, Hume, in ascribing a uniting function to memory and to imagination, makes the one and the other to serve as a kind of soul or ego.[3] As Thomas Hill Green in his exhaustive criticism very fully shows, the Scottish philosopher makes shift to sustain his sensational postulates only by resort to conceptions which transcend those postulates and implicitly contradict them:

> The mere occurrence of similar feelings is with him already that relation in the way of resemblance which in truth only exists for a subject that can contemplate them as permanent objects. In like manner the succession of feelings, which can only constitute time for a subject

[1] Works, edited by Green, i, 534.

[2] Compare Robert Flint, Agnosticism, pp. 150, 151.

[3] Scottish Philosophy. A Comparison of the Scottish and German Answers to Hume, pp. 62, 63.

that contrasts the succession with its own unity, and which, if ideas were feelings, would exclude the possibility of an idea of time, is yet with him indifferently time and the idea of time, though ideas are feelings and there is no "mind" but their succession.[1]

Thus the arch sensationalist was baffled by the difficulties incident to a denial of the unitary abiding self.

. . It is a fair induction from history that self-contradiction is a penalty which must fall on anyone who makes the given denial. John Stuart Mill was not able to avoid the penalty, and confessed as much when he admitted that the reduction of the mind to a mere series of feelings issues in the paradox that a series—one term of which is gone when the next arrives—can be aware of itself as past and future.[2] Herbert Spencer had to pay the penalty. He virtually assumed the unitary agent in his effort to explain the genesis of the mental content.[3] In like manner he intruded that agent when, being hard pressed by the task of escaping sheer idealism, he found a guarantee of the existence of objective reality in the fact of our energy being resisted by an energy not our own.[4] Plainly an energy conscious of being resisted is an energy conscious of activity, a true ego or self. It is that or it is an illusion. In the latter case it could not, of course, give any trustworthy certification of the subsistence of external reality.

If asked to explain the ego we should need to reply that it is known through its workings, and is too fundamental to be explained by reference to aught else. Complete description is not to be expected. "As well might one," remarks George H. Palmer of Harvard University, "ask an ultimate analysis of space or time. Descriptions of the functions and peculiarities of all three are possible enough, but neither can be resolved into anything more elementary than itself. Being employed each instant of our lives as conditions of apprehending all else, they cannot themselves be separately apprehended; nor on the same account can they be dispensed with. He who attempts to deny a personal self really implies its existence in the very denial. Experience involves an

[1] Green, Works, i, 271.
[2] Examination of Sir William Hamilton's Philosophy, p. 213.
[3] Green, Works, i, 438.
[4] Bowne, Metaphysics, pp. 319, 320.

experiencer. We cannot say that we are aware only of mental states without introducing somebody who is aware and setting up a doctrine of personality the very opposite of that which is asserted."[1]

There seems to be somewhat of a recrudescence of the sensational theory. This may be due in part to the concentration of interest upon psychological data to the neglect of the wider outlook of philosophy proper. But, however it may be explained, the intrusion of the dogmas of sensationalism affords to the age very scanty grounds for self-congratulation. As our review goes to show, the most notable champions of these dogmas have distinctly failed to sustain them. Their task has overtaxed their skill and they have ended in unmistakable self-contradiction. The ill-chosen creed to which they gave their allegiance is at once beset with insuperable intellectual difficulties and with grave practical consequences. Any scheme which cancels or seriously depletes the conception of personality cannot be, in the long run, of healthful tendency.

[1] The Problem of Freedom, pp. 74, 75.

Henry C. Sheldon

Art. IV.—THE CHURCH AND THE LABOR UNIONS

A scion of the house of Rockefeller gave the nation a picture of the evolution of a multimillionaire. It was deftly done. A capital stroke of art from the plutocratic point of view. Scan it again: A modern gardener had a bush, bearing a hundred roses. He clipped all the young blooms, except one which was the most promising. All the vitality and vigor of the sturdy plant, the flood of sap and strength sings up the capillaries into its expansive bosom and in fullness of time we enjoy the size, symmetry, color, and odor of the prize American Beauty and forget the ninety and nine untimely inferiors immolated to perfect this climax of floral loveliness. A fragrant similitude surely; a charming lesson in economics, but inept and meaningless, as it omits the one essential element in the equation, which is, *conscious life*. The disinherited human *suffers* when cut off; the rose branch knows no pang. This sophistry is the asp in the petals of the oil man's exquisite flower. The abyss between the vegetable and the human is unplumbed and unspanned, and the analogue is therefore inadequate. Let me present in a less poetic parable the wage-earner's survey of the same matter. A certain farmer in the Middle West won every prize for fat swine at the county fair. Each year he bore off the blue ribbon and lucre appendant thereto. His neighbors tried in vain to wrest his laurels from him. They bought pigs from the identical litter and feed from the same dealer. They cooked, spiced, and steamed it. They fed it to the Berkshires without stint, even coaxed and entreated the bristly people of the sty to have a little more of the same. It was vain, however, for the envied granger always produced a porker a few pounds heavier than the others. Finally they bribed his secret from a freckled hired man in his employ. The successful breeder was a psychologist. He knew that the creatures had, each beastie of them, a soul, a wee, vulgar, aborted, unperfumed soul, to be sure, but yet such as could be harnessed and employed to bring hard cash to students of porcine soteriology. When the big fellow, a fortnight

before the show, stood gorged before the overflowing trough, and would not eat another morsel, and even his capacious maw had a surfeit, then the philosopher of the pen let in a starveling shoat, held in leash by a strap, and permitted him to approach within two feet of the appetizing food. When the primitive nubbin of a soul in the larded depths of the glutted favorite heard the squeals of the famished razor-back he dipped in his snout once more and cleaned the dish, lest the small and hungry newcomer should get a taste of the abundant store. Thus the last ounces were added to the ponderous captain of the bacon trust and the victory legally assured. The difference between sheared rose buds and sheared men is that one *feels,* the other merely falls; one weeps, the other only withers; one prays heaven to help him and his brood, the other simply perishes. Between these two are astral dimensions. I saw my honored sire (sweet be his rest), when the pruning knife cut down his employer and cast him adrift in winter, look upon his family on Christmas morn, shaken with anguish, saying, "Children, I have no gifts for you and no money to buy them." He sat and wept for us as we gazed across the frozen fields and wondered why earth was so cold and he so sorrowful, and I assure young Crœsus, no clipped flowers ever felt half the grief that tore our tender souls that holy day. The retort is always ready, "This is the common fate, the universal law—the weak must go to the wall, the fittest must survive." I aver that this code of the jungle, this plea of the wolf pack, this ethic of Arachne, is outworn. Christ cast it to the scrap heap. It has no suggestion of Nazareth, where he toiled, or sanction of Calvary, where they nailed his arms wide enough to take in "the least of these." If this glacial law yet has free course and the feeble must fail, if the devouring shark is our symbol, and not the lamb, and the vampire our emblem instead of the dove, it is time to focus our ken on human grief, and twenty million Christians should ask the reason why. In this dark hour when union labor has been so basely betrayed by a few pitiless and abnormal advocates of violence, shame is cast on the whole movement, and we who are part of it bow our heads to the storm and bide our time. The apostolic band had its Judas, the American republic its Arnold, and this

righteous cause will not halt long but go on, not without suffering, up the flinty slope to final triumph. A novice in reasoning, an apprentice in experience can see that the union is a biological necessity for breadwinners at this stage of industrial development. When I earned my first dollars in a mill my boss handed me the money on Saturday afternoon with a pleasant word of human interest or kindly advice. My last employer I never saw, nor did anyone see him. My salary was pushed at me in an envelope from a window by a hireling like myself who said no word as the line of workmen went by. I did not know the corporation. It was all impersonal, bloodless—soulless. I was hired by no one, discharged by no one, and I had not even a name, but was number twenty-three. There was no heart under the ribs of the huge legal machine. Our young lives went into it like the fresh sweet apples into the cider mill. Baldwin, Russet, Bellflower, and Blush, a stream of yellow profits flowed steadily, and as one crop was used up another came on. When bewildered at my first task I could talk it over in natural fashion and go back to my toil soothed. I had a place for defense, though even then the "gaffer," as his title hints, had the advantage. What chance has a poor man now if he goes a little wrong or is cruelly belied or jealously misjudged? He is helpless and dares not risk his children's bread by any protest; as well send an unarmed soldier against a Gatling gun as one lone workman against a rich corporation. His spirit is broken before he can get through the barred gates to ask for justice. So the workers had to affiliate, band together, to try to help each other and deal on equal terms with combined wealth and allied ownership, of the tools of the trades asking for collective bargaining, shorter hours, and a living wage. These men, in their guilds, are fine grained and fraternal. There is naught in their pledges or obligations but is based on the Book, or ballasted with the moral law. Their plans are rooted in the nature of things and supported by Revelation. They shame many others in some reaches of kindly brotherhood. I can remember when men were overworked by the trick of setting a swift expert to do a share, and forcing all others on the same job to keep pace with him. Oft have I seen those naturally a little slower straining to keep up and

at last dismissed, crushed by an unfair rule. Now a proper measure of work is fixed by the union and the slave-driving abolished. The strong are helping those who need aid. Is not this the second great commandment? Is it not the latest born of our Saviour's "heavenly twins"? Does it not quadrate with the Golden Rule? Is their motto not eloquent: "Each for all—all for each"? I will undertake to find something like this in my New Testament. Paul knew it and it is only Jesus's idea of the Fatherhood brought down to date and written on a wage-earner's "working card." I was a member of a "labor union" forty years ago. I am a member of one now, and I expect to die in good standing in the Methodist Church and in the Bricklayers' "Local," for in both I find my kind of folks, and the sacred is balanced by the secular. Looking back four decades I see a gain in almost every department of labor. The toilers who carry civilization forward are not foes to the church. Let no man affirm this. They are not callous to religion. I have broken bread with them on the wall, and to them at the altar. I know their hopes, fears, ideals. Some are ignorant, some foolish, some carnal; all sinful and sadly astray like the rest of humanity, but stumbling gropingly upward, and, at the core, sound as a nut, full of mercy and love. I note a distinct advance on their part toward the Kingdom. It is dawning on them that the church is their real friend, that the road to the goal is long and steep and all up grade and they need help. I wish every clergyman had to learn a manual trade. Working with the hands sweats out many sickly theories, makes the mind eupeptic and puts one on the granite of actuality. He sees the formidable front of "things as they are." Even the preacher's speech is often a foreign dialect to them. It is academic, bookish, cloistered. The average minister of this age goes from high school to college, then to the seminary, then to the pulpit. Often he never earned a dollar by hard work. He gives a sermon on "Capital and Labor" and they go to hear him. His first words offend them; he says, "Jesus was a laboring man." He was not and the hearers know it. Literalists say he was a carpenter, critics say he was a farmer, he says he was a Shepherd. All these demand skilled labor. As well call all Chinese "coolies" as all wage-earners laborers. Unionists

reserve this for untrained workers. They are "mechanics," proud of their skill and handiwork.

Then the parson proceeds to tell them what they should do in the pending strike or lockout. He denounces the "boycott" right eloquently and with some asperity withal, but says nothing about the crushing "blacklist" which, because a journeyman faced an employer in New York, hunts him from the gates of employment in every city between the oceans and sets all the hounds of starvation on his track. The orator is like one who was reared upon an Illinois prairie and never saw a bit of water broader than a duck pond telling old sailors what to do in a storm at sea. His speech betrays him. He has not been initiated. His hearers grow weary and soon depart, reciting some lines like these:

At the break of day and set of sun we hear their heavy tread,
God's old brigade, all undismayed, they battle for daily bread;
And they laugh to know that, long ago, the Lord of life and death
Fared forth at dawn, and home at dusk, with them in Nazareth.
Foreheads white for lack of light, or brows all brown with grime,
Their garments black with soot and slack, or gray with the mason's lime,
They ring the trowel, push the plane, they travel the stormy deep,
They click the type and clang the press when loved ones are asleep;
Thro' the city street and the country lane their lusty voices ring;
By the roaring forge in the mountain gorge this cheery song they sing:

"O we march away in the early morn,
As we did since the world began.
Don't muzzle the ox that treadeth the corn;
Leave a share for the workingman."

Some are workmen coarse and strong, and some are craftsmen fine;
They set the plow, they steer the raft, they sweat in sunless mine;
They lift the sledge and drive the wedge, they hide with cunning art
The powder where the spark can tear the mountain's stubborn heart;
They reap the fields of ripened grain and fill the lands with bread;
They make the ore give up its gold beneath the stamp-mill's tread;
They spread the snowy sail aloft, they sweep the dripping seine;
They waft the wife a fond farewell, and ne'er come home again.

But they march away in the early morn,
As they did since the world began.
Don't muzzle the ox that treadeth the corn;
Leave a share for the workingman.

They make the fiery furnace flow in streams of spouting steel;
They bend the planks and brace the ribs along the oaken keel;
They fold the flock, they feed the herd, they in the forest hew,
And with the whetstone on the scythe beat labor's sweet tattoo;

They climb the coping, swing the crane, and set the capstone high;
They stretch the heavy bridge that hangs a roadway in the sky;
They speed the shuttle, spin the thread, and weave the silken weft;
Or, crushed to death amid the wreck, they leave the home bereft.
But they march away in the early morn,
As they did since the world began.
Don't muzzle the ox that treadeth the corn;
Leave a share for the workingman.

In ancient days they were but serfs, and by the storied Nile—
Unhappy hordes!—they drew the cords around the heathen pile;
Where Karnak, Tyre, and Carthage stood, where rolls Euphrates' wave,
Grim gods looked down, with stony frown, upon the hapless slave.
That day is past, thank heaven! No more does Man the Toiler bow
His mighty head with fear and dread; for he is master now.
His hand is strong, his patience long, his wholesome blood is calm,
Within his soul sits peace enthroned, and on his lips this psalm:
"O we march away in the early morn,
As we did since the world began.
Don't muzzle the ox that treadeth the corn;
Leave a share for the workingman."

We are told the unionist propaganda is sometimes unbridled and reckless. These are sure characteristics of youth. The present phase of this movement is new born and is now and then tumultuous and crude. Our Christianity in the first century had some crass notions and imperfect visions. Our republic amazed staid Europe for several decades with its uncouth manners and explosive shirt-sleeved diplomacy. Our belligerent temperament and percussive "whip all creation" attitude were but the effervescence of adolescence and not abnormal in a growing youngster. Milton paints the creative lion of Genesis springing immediately from the earth, "pawing to get free his hinder parts." So this swarthy, thick-muscled giant of toil, seeking a fair share of God's bounty and the products of his own skill, rocks the land with paroxysms of birth. Until 1824, in England the law made any united effort to increase wages or decrease hours a felony. It was branded a conspiracy, with dire penalties. This battle for betterment really began over thirty centuries ago. The lava of protest has seethed under the crust of the conventional order, sometimes bursting forth and searing in its wrath all within its reach. Let us be gentle in our judgment, friendly in our approach to this clan. They represent the disinherited masses of Adam's

progeny. The movement is world wide, age long, and soul deep. Half our race is hungry all the time, half the other half heated with a sense of wrong when they see a few bogged in unearned wealth, whose eyes stand out with fatness, while their own darlings go pinched and sad, shut out from much of the riches the Father made for all his children. The average wage in 1910 was $450, the average product $3,200. Who gets the greater share? Why is his portion so mean? He reads of monkey dinners in city mansions, of golden platters at luxurious feasts, of dogs in silken blankets, and cats lapping cream from silver cups, while he begs the grocer to trust him for potatoes and craves from his fellow men a chance to toil. I wonder his heart does not break! Take this fresh hope of better days through unionism from him and I would tremble for the commonwealth. Do not insult or scorn this cause. It is in accord with Heaven's law. The stars in the sky, the deer on the hills, the quail in the stubble, the fish in the sea, the violets in the meadow are unionized. They move and graze and sing and swim and bloom together. They will not be kept apart. If this expansion is denied I foresee danger. John Hay tells in Jim Bludso how the boat came racing along

> With a nigger squat on the safety valve
> And the furnace crammed rosin and pine,

and how the boiler burst and the craft was burned. Let no black prejudice spawned in the dark ages choke down the lid on this safety valve of aspiration lest our ship of state be imperiled.

I offer two reasons why church and unions should come very close together and go to their work hand in hand. First: The Bible is a breadwinner's book. It begins with the story of a gardener and ends with the Apocalypse of a fisherman. From Abel, the flock-master, to Aquila, the webster, its aristocrats are all engaged in manual work. Each of the worthies of the Old Testament has on his brow the coronet of honest perspiration and the tall nobles of earth to whom Elohim gave the bread of life took it in the hard hand of toil and offered it to others. The founder Abraham, the lawyer Moses, and the singer David of the Jewish nation were all shepherds. The four corner stones of the New Testament are all weavers. Peter, James, and John wove

nets, and Paul wove tent cloth, while the capstone of it was a carpenter. Hoes, sickles, goads, axes, planes, trowels, and oars flash all through Holy Writ. Take the workers out and it would be the same as taking the color out of the rainbow. There are some social mandarins mentioned therein, as Aaron, Solomon, Ezra, and Luke, but they are not of the spiritual *illuminati*. They did not bend the heavens or push wide the portals everlasting. A faith built on such a library should have a warm place for those who "labor and are heavy laden."

Second: They are our hope. They represent the "multitude" on whom Christ looked with compassion—not with fear or mirth, or scorn or pessimism, but with fellow feeling. Wesley foreboded the day when rich men should be necessary to Methodism. That day has not come. They are helpful, if humble and liberal, but commoners are essential. A church cannot be built on checks. It needs folks. Cash can be utilized, but it is not the great desideratum. In the best days the church ever saw she had little; opulent persons are usually out of reach when the pastor needs them. In this time of easy and comfortable travel and palatial hotels they are at Palm Beach or Pasadena in winter, or the lakes or mountains in summer. Prayer and class meetings know them not. Even when home they are so busy getting ready to go somewhere they cannot enter into parish plans. The commonalty is ever there and the workers have money at need. Our people gave about forty millions for all purposes in 1910. It came largely from the plain people. They get a full share of the ten million of national increase every day. Looking into meeting houses on my rounds I note no lack of wealth, but sad dearth of people. If we had them, as burning John of Epworth said, all would be well. Large congregations will give out money naturally to help the world as beechen logs in a backwoods fireplace send sparks up the wide flue to the cold darkness outside and fill the house with color and warmth. I have heard it said Methodism was born in a university—Well! The Lusitania was born in a shipyard, but her career began when she leaped into the sea. Then she was born again! Our church found its native element among such folk as make the unions now: Miners, delvers, navvies, spinners,

weavers, farmers welcomed her. She cheered, cultured, developed them, and, if the old spirit returns, will do so again. They need us, too, in their fight for an opportunity, on a higher level of living. I rejoice in their growing strength. In a rural district a hickory nut fell into the hole in the center of a cast-out millstone by a country road. It struck root in the soil and grew toward the sky, until its well-knit trunk filled the aperture in the encircling rock and hundreds came to study the struggle between life and death. With all its thews it braced its power against the strangling grip of the unyielding girdle. Its stout heart called with a thousand leafy tongues upon the cosmos for help, which Samsoned it one morn in spring with irresistible strength and early passers-by saw cleft halves of the vanquished adamant lying near and the verdant Hercules standing free at last, while the whispering wind in its branches said, "Well done!"

So shall century-clenched *injustice* fall from the soul of man and the sad spirit of the toiler be summered with the approval of all who hate tyranny and love righteousness. Even now the union is doing a pioneer work of high value. It is the only native institution that can take hold of the male foreign-speaking immigrants. The churches stand appalled at this polyglot influx and move their sanctuaries miles from their colonies. Reformers are bewildered, statesmen are baffled by this grave problem, only the Labor band can gentle him. It knows every tongue from the fiords of Norway to the bazaars of Ispahan, for it "drank from the same canteen" and a "fellow feeling makes us wondrous kind." It has organized, officered, drilled the Hun, Greek, Pole, and Italian; lifted them from helpless helots to allied efficiency and American self-respect, which is a long step toward Christian citizenship. The organization is an unconscious John the Baptist, preparing the way, and, perhaps, like Cyrus of old, the Lord girded it when it knew it not. Let us remember that the trade unions of the Roman empire, chartered by Numa, furnished the strong trellis over which the heavenly vine ran full-fruited and far in the days of the fathers. It is said, "A friend is one who comes in when all the world goes out." At this moment there is an exodus from the vicinity of the union. Its fair-weather champions

are departing and Fabian arrows are sharp in its flesh. Let them go! Now is the time for the church to walk in, to sit down and say little, but show neighborliness and the red blood of comradeship. Let aloofness, which has weakened both, be put away. If the toiler is silent and stoical, bear with him. If to your brief homily he quotes Kipling,

> The toad beneath the harrow knows
> Exactly where each sharp point goes;
> The butterfly beside the road
> Preaches contentment to the toad,

believe me, he does know. He has the blue prints, specifications, front elevation, and cross section of the whole matter. He reads that a man "accumulated" three hundred millions, not "earned" it. No man in this wintry world, where white-lipped want walks everywhere and babies moan for bread, where God's resources are intended for all, and sufficient for each if distributed, ever earned this sum or a third of it. He only captured it by a favor of chance or force of superior talents. He grimly recalls that "accumulation" was the method of Captain Kidd and Pizarro, as it takes no account of weakness, suffering, honor, or duty. This ungraceful man may be rude of tongue and may repel initial advances of friendship, pondering the iron facts that his wee Mary must grow up in a tenement street, where rent is cheap and sin is bold. A lily planted in asphalt sprinkled with vitriol would have the same chance to thrive as her pure soul amid such scenes, and his bright boy must pick coal in a mine or sort wool in a shed, when he should be lulled in nature's arms, in balmy orchard lanes, or wading buttercup meadows, where the brooks loop their liquid riatas in the grass, against the day when he could win the college prize and face his future fully armed. His lips quiver, his head bends, a mist rises in his eyes, he thinks the "life that now is" badly messed and muddled, whatever the life to come may be. He is not bitter or vindictive. The direct action of a few desperate brothers he deprecates and denounces. He knows dynamite is no cure for any ill. It is unholy, inhuman, reactionary. He does not seek to destroy the present structure of society; he only asks fair play and the open road to a higher life. Judge the union by

its best, not by its worst. Paul cried, with lifted hands in chains, "Remember my bonds." He could not do all he would! Labor is beset with bitter conditions. To fling censure is easy, and gelatinous essays concocted from a denatured Bible are useless. The church should *at any cost* keep near the union, the clergy should join it, speak for it, give Labor Day services with fit address and special hymns, attend its sick beds and funerals, be slow to criticize and swift to serve. All this for many reasons, but chiefly for this: As Itasca from its silver bowl spills the Mississippi through our land, bringing its blessings of plenty and of power, so poured from the bosom of the woodworker of Nazareth this river of Life which is the salvation of nations and healer of mankind. He who had free choice of classes and conditions at his birth selected no jeweled dame for mother, or titled dignitary for sire, or palace for home, or ivory cradle for slumber, but with the full consent of his divine-human nature and the approval of his heavenly Father, said, "These are my ain folk, the humble poor and plain folk" of a far-off Syrian town, where his lowly workshop stood, and

> In the summer evenings with the daylight growing dim
> The children used to gather in the street
> To hear Him softly singing an ancient Jewish hymn
> With the rustle of the shavings round his feet.

Robert McIntyre

Art. V.—THE FRENCH REVOLUTION

The French Revolution in all its deeper elements was a condensation of the history of the race, a repertory of all social and political problems, and the latest and most complete of all the great crises through which the human family has passed. It had an uncontrollable zeal of devotion and a contagious faith because it was a conscious advance toward a complete realization of the destiny of mankind.[1] Man is man, and not a mere senseless mechanism set to grind out the imposts and exactions of an irresponsible and tyrannical aristocracy in state and church!—so thundered the earlier and better leaders of the great upheaval when they called forth the populace against their rulers. The fearful madness, the delirium of blood, which accompanied its beginnings was not more insane or brutal than the prolonged tyrannies on which they took such awful vengeance. Despite these ghastly accompaniments the Revolution imparted democratic and humanizing tendencies to international sociology and politics. Its abominable cruelties could not finally conceal the general aspiration for liberty, equality, fraternity. A completely new turn was given to the domestic and foreign affairs of the world's most powerful empire. The state of parties in our young republic was profoundly affected, and for a whole generation the axioms of the older statesmanship and diplomacy were shattered. For a like period the Revolution dictated the character and complexion of national alliances and produced some historical figures such as have seldom been seen on the stage of human affairs. It gave distinct occasion to the guardian care and sagacity of Washington, the cold and stately genius of Pitt, the warm and enthusiastic humanism of Fox, the burning invective of Burke and the colossal achievements of Napoleon. It is not surprising that the contemporary nations reeled before the impact of this sudden and organized destruction of old and assured forms and revolted from the heart-rending carnage which bespattered the Reign of Terror. Such

[1] Frederic Harrison, The Meaning of History, p. 172.

aversion is even now laudable, but after we have indulged it we must return to the underlying causes which produced this disruption and assess our intelligence until they are found and examined. Rhetoricians, poets and preachers have dealt freely on the lurid side of this fearful and solemn movement; they have overrated the relative importance of its follies, crimes, and failures. The tragic and romantic features have thus obscured the solid and enduring fruits. It was Edmund Burke, and Burke not at the prime, but in the sunset of his glorious career, who generated the dire apprehensions and pronounced the stern judgments which have always darkened the receptive mind. One writer says of him, "A voice like the Apocalypse sounded over England and echoed in all the courts of Europe. He poured the vials of his wrath into the agitated heart of Christendom and stimulated the panic of a world by the wild pictures of his inspired imagination." Thomas Carlyle disturbed the reckoning of Burke and compelled the men of learning to revise their verdicts and return in a confirmatory attitude to the earlier and truer views of men who were not committed to a sordid and purposeless reaction. Since Carlyle's noble work appeared, Aulard, Belloc, Lord Acton, and Frederic Harrison have given descriptive, psychological, scholarly, and literary estimates of the Revolution; estimates couched in terms of force and beauty, which are necessary for the proper apprehension of the birth of modernism and all it portends. From their writings it is clear that 1789 was the *annus mirabilis* of the last two centuries, the offspring of germinal centuries which preceded. It dated a transformation as well as witnessed a convulsion. Its surface movements were violent beyond words, yet its inward spirit never ceased to be one of organic evolution and continued progress. It crippled ecclesiastical and monarchical prerogatives and practically destroyed the temporal power of the Papacy. It released the pent-up energies of European democracy into a thousand channels of activity. It ushered in a period which has always been the center of social and political gravity for the world at large. Indeed, from whatever standpoint history now in the making is viewed, wherever its operations are found, and whatever the color of our sympathies, the traces of that unparalleled cata-

clysm are unmistakably present, and they will continue to be present for a long time to come.

Many may have wondered why France was the crater for this volcano, since in every country calling itself civilized men labored to the one end of readjustment and amelioration of burdens and abuses. Some things they did well, other things they did ill, and generally they acted in a tentative and unscientific way without any suspicion of the mighty powers they were generating. Considered from the philosophical standpoint, the Revolution was Anglo-American in essence though it was French in expression. David Hume, Adam Smith, and Joseph Priestley nursed the pinion which impelled the steel. In the realm of social and economic reform Bacon and Locke, Bentham and Howard, were quite as universal as Turgot and Mirabeau, the Girondins and the Cordeliers. The ideas which were afterward bent to some base and ruinous ends were among the best and most humane entertained by advanced thinkers, and if it is true that all men have shared the best results of the crusade it is equally true that the representative men bore their part of the preparatory labor. But in France the onset between mediævalism and modernism had not a solitary buffer to break the force of the inevitable collision. Two opposing elements had come to the point of contact and the explosion horrified the governments of mankind. In America, always the home of freedom, the pretensions of the British crown —which was really at that time a mask for a Germanized oligarchy—had been overcome by the successful resistance of the thirteen States, first led in battle and then welded into national unity and consciousness by the illustrious Washington. In Holland and Germany the Reformation had transferred some rights and privileges to the people. In Britain not only the Reformation but two revolutions, the Cromwellian and the Revolution of 1689, had abolished the Stuart dynasty and dictated their own terms to the House of Hanover. Feudal conditions were scotched, if not killed, compromises were effected, a balance of power was struck, and the various offices of state were redistributed in their duties and responsibilities. But in France the opposite was the case. There the vast disturbance of the Reformation was resented

because it seemed to threaten the national traditions of the Gaul. It so happened that the French people were the heritors of the unbroken Roman legend, both in pagan and Christian forms. Their temperament and geographical position made their nation the decisive center of the struggle for the reformed faith. After a long and sanguinary conflict the absolutism of the Cæsars overcame the protest of the Huguenot. For two hundred years the method of rule became more personal until it culminated in the artificial splendor of Louis XIV. Now any personal rule is always in peril; it depends upon its dignity, its persuasiveness, its charm. And when the pompous ritual of the Court at Versailles lost its meaning the union of the throne with the nation sickened and died. It is somewhat difficult for an outsider to thoroughly appreciate the hold the kings of France had so long and thoroughly maintained. The institution they embodied had increased in consciousness and in executive claims from the seventh to the eighteenth century. It had won and established the frontiers, repressed anarchy and rebellion, and had decreed that church and state were one. As a system it was personalized in a man who was privately and publicly worshiped. His spoken word was law; he could make war and impose peace; his private decision became in a breath a public weal or woe. Richelieu's genius and Mazarin's Italian cunning were employed to establish and enlarge these powers. While the Ironsides charged at Marston Moor, and the Pilgrim Fathers cast anchor in Plymouth Bay, and Pym, and, later, Somers, planned a redisposition of constitutional justice, these Premiers of France erected the idol the Jacobins were to pulverize. When Louis XIV died the monarchy seemed as secure as does that of England to-day. But the seeds of death were in it, the *Zeitgeist* had declared against it, and the incapacity of Louis XV confirmed the declaration. The trifling vanities which ushered in annihilation were the dances of the decadent. The fabric was undermined, and the last thud came when national bankruptcy and starvation invoked the Assembly and all that followed in its train. One can imagine no other result, and in any case the doom of the monarchy could not have been long averted.

Frederic Harrison gives a brief but pregnant description of the state of affairs in this closing act of what had been a picturesque and powerful drama. France was desolated by the long wars of the Grand Monarque. She had never recovered from the Edict of Nantes, the banishment of the reformed people, and the monstrous extravagance of the titled nobility. Incredible disorganization clogged the wheels of administration, incoherent authorities spread a network of contradictions over every province, criminal justice was as barbarous as civil justice was impossible, torture was freely employed, and Madame Roland states that the summer nights were made hideous by the yells of victims dying after being broken on the wheel. To all but the noble and the wealthy a civil cause spelt ruin, a criminal accusation was a risk of mutilation and judicial butchery. Corruption everywhere prevailed. Thousands of hereditary offices existed. Sinecures were created for the purposes of sale to the highest bidders. The revenues were farmed out and the leeches who collected them made enormous gains. The deficit in the national treasury grew at the rate of twenty millions of dollars annually. Louis XV spent in one year forty million dollars and gave one of his mistresses ten millions during her supremacy. More than half the land of France was held by the peerage and the clergy, and they were exempt from taxation. A fifth of the soil was in mortmain, the inalienable property of the church. The one third which belonged to the peasantry was bound by an endless list of restrictions. Each guild was a separate organization, every state had its local tariffs. The peasant was crushed to serfdom and agriculture ruined. Arthur Young has dreadful passages in his well-known work written after a personal survey which he made in 1787 and 1789. He speaks of haggard men and women wearily tilling the soil, eating black bread and roots and living in windowless smoky hovels. They fed on the grass. While many lived on alms, more died of starvation. These abuses were collected in one awful volume and ravaged the land without the least compensating check. They existed on a scale and with an impenetrable array found nowhere else. In England the nobles numbered 2,000, in France 100,000; the entire body of the British clergy was not

much more than 20,000, in France it far exceeded five times that number. Upon this outrageous misrule, which was the negation of God, fell the sudden destruction of an afflicted people; a people deprived of the health and sanity of a pure religion and driven to desperation by the countless and abnormal iniquities they had so long and so patiently endured.

The foregoing statements help in explaining the localization of the Revolution. But some historians have wrought its causes and consequences into a circular chain. Each link in this chain is a living, acting man, and a few words are necessary concerning four of these men.

The incipient overthrow of the ancient regime began in the intercourse of Voltaire with the humanists, the free-thinkers, and the economists of England. He spent three of his youthful and impressionable years in their society, and he eventually gave their radicalism a hearing it could not obtain at home. He advocated his cynical proposals with a mordant wit and a matchless lucidity which made him the terror and the delight of those whom he alternately mocked, insulted, and instructed. His doctrines, whenceever derived, received fresh impetus from the setting he gave them. They were circulated in a community ripe for dissension and became a powerful intellectual factor which predicted revolutionary France. Like David Hume, Voltaire stripped conventional religion and the social structure of false accretions and hypocrisy, but left them without any proper presentation, naked and ashamed. We now know what a heavy penalty civilization paid for this omission. Rousseau was of another mind: a mind filled with a constructive and logical plea for "the return to nature" which entranced the peculiar bent of the French temperament. Turgot, entirely different from Voltaire and Rousseau, was the first thinker who discovered that life was not fixed, static, immovable, but a continuous whole of constant progress. The strength of this novel and unique conception was cast into the seething controversy. Mirabeau was the forlorn hope of monarchical France, and with his death that hope faded forever so far as the Bourbons were concerned. The great mistake of Carlyle in dealing with this leader is that he makes his mental values equal

to moral ones. But, this recognized, we can proceed to fairly accurate survey of Mirabeau's well-nigh impossible task. He insisted upon the division of authority between the crown and the national assembly. While in legislature the king had no initiative, Mirabeau endeavored to establish the royal supremacy in peace and war. His defense of this prerogative was serviceable for only a brief period, since he had to contend against the excesses of both royalists and nationalists. Notwithstanding the brevity of that period, contending parties were compelled to recognize in this political free lance what Lord Acton defines as "the most prodigious individual force in the world; a man whose talent and resources were unsurpassed, and steadied by unshaken purposes which he could not be made to forsake." During the autumn and winter of 1790 he rose to an ascendancy which may be compared to that of Washington after his retirement from the presidency. But at the summit of his career he began to fall, and on February 28, 1791, he was repelled from the doors of friends and enemies alike, and the scene in the Club of the Jacobins, when he was denounced, showed that his political end was near. On March 26 of that same year he was brought to Paris a dying man, and on the morning of Saturday, April 2, this strange, dissipated giant passed away, about the only one of the actual Revolutionary leaders who died in bed. But odious as he was, and foredoomed to fall, he knew that, without a proper balance of powers in government, tyranny would result from too much centralization. His private life was an abomination to God and man. His political policy was an intrigue rendered more excusable because of the multiform oppositions he had to face. The monarch whom he strove to serve was stupid and timorous: his consort, Marie Antoinette, was a far less admirable figure than the glowing panegyric of Burke has painted. Mirabeau was a true friend of freedom rightly understood, of freedom compacted in federalism, such as the makers of our Constitution ordained. He believed, and he said, there was no other method which could be operative in a great country like France. In that, at any rate, he was sincere—and, more, he was correct. For this reason he deserves a foremost place in any estimate of the Revolution.

Mr. C. W. Oman, in his History of England, speaks of the two prominent characters in the deepening tragedy of the Terror as "the blatant Danton" and "the coldly ferocious Robespierre." When Taine approaches Danton he forewarns his readers by announcing, "I am now going to describe the beast." Taine's severity was deserved, his analysis profound and searching; but it should be recalled that he was a sectarian and that his pronounced convictions interfered with the certainty of his mental and moral processes. So many contradictions by men of such caliber make it very difficult to understand Danton, and Carlyle cannot claim to have succeeded in doing this. His earlier life is practically obscure, and notwithstanding exhaustive inquiry is likely to remain so. He did not, as did Mirabeau and others, occupy the center of the stage from the first. His role was secondary and singularly incomplete until the nation was attacked by the European powers. In that fatal moment which marked the invasion of France by foreign armies, moving at the command of monarchs and in behalf of the dethroned king, Danton sprang to the front and was blessed or cursed throughout the continent. For thirteen months, from the 10th of August, 1792, to the early autumn of the following year, the mouths of Frenchmen were filled with his name. His leonine spirit and tumultuous energy, combined with his amazing grasp of military tactics and general affairs, inspired the resistance of the raw and ragged but invincible levies of the despised Republic. He created the armies of the Sambre and the Meuse. He called up from historic poverty and crushed serfdom the soldiers who could go anywhere and do anything. The imperial regiments of Prussia and Austria were beaten and driven back in retreat. He organized the Committee of Public Safety which afterward destroyed him and his comrades who clung to his sheltering personality. While Robespierre and other dreamy theorists for whom the "Incorruptible One" was a demi-god were wasting themselves and imperiling their country, Danton dictated those measures which secured the freedom of France. Apart from family, apart from wealth, apart from any advantage of environment, he stood, single-handed and alone, his indomitable strength and almost inerrant insight accomplishing a national defense which

has seldom been equaled and never surpassed. All his public service can be compressed into a few months, but every day is as a year for momentous intensity. He recoiled before the extremists and their orgies of slaughter. "Why should not our policy be clement since our arms have been triumphant?" asked the organizer of victories. "I prefer being guillotined to guillotining." After that query the foul crew determined to strike at him and give the vassalage it dominated one proud token of its power. "Arrest Danton," thundered the Tribune. "Who dares arrest me!" The pale, powdered dry little lawyer of Arras dared it, albeit not without considerable misgiving and a series of adroit shiftings. There was commotion in the gloomy and hateful heart of the Terror and much hurrying to and fro of its emissaries. In defiance of their plots and counter plots Danton strove to reach the Parisians, and could he have done so he would have saved the remnant. But the cabal which saw in him the one remaining barrier between their lust and its victims barred his path to the Convention. They muzzled the lion of debate, and even at that were half afraid to slay him. His harangue before the Court gave some dignity to his trial, which was, of course, a travesty of justice. The judge, who was foresworn to deliver Danton to the executioner, quailed at that torrential thought, that Bashan voice, that inflamed and pitted face. Beyond the precincts of the Palais de Justice, beyond the quays on the southern bank of the Seine, across the Pont Neuf, and even to the northern shore, stretched somber masses of the people. As Danton proceeded with his defense he challenged his accusers, and every telling sentence was repeated from lip to lip by the waiting whispering thousands. Their murmurs told how closely they were following him. At intervals the tones which had made him the orator of the spaces pealed forth like a deep-noted bell at eventide. But it was too late; a superb but useless expenditure of faculties seldom bestowed on any man. The pitiless politics of the hour were insatiable: the men who drove them to this grim conclusion were driven by them. We now know that they were aware how deeply they had committed themselves, and they said to one another, "We must either be the eaters or the meal."

On a mild spring evening in April, 1794, Danton was carried to the Place de la Revolution to die. With him were those whom he strove to comfort, interspersing his consolations with gay badinage and a brave defiance of the awful ordeal awaiting them. As he ascended the scaffold the sunset glory flooded the west, and against its streaming light his strong majestic head and front stood out like the statue of some primeval giant. So passed the audacious Danton, and nothing was more characteristic of the man and of his strangely mingled nature than the way in which he so buoyantly and cheerfully submitted to his fate. In his short span of compressed effort he had thrown down the pride of kings and raised the battalions of Marengo and Austerlitz from the dust. When he died the Revolution lost all guidance, and then and there two millions of the sons of France began their weary march toward the graves of the Napoleonic wars, to be the victims of a vast ambition.

Robespierre was for a few months more the master of the state. A fanatical worshiper of Rousseau, this foppish legalist of the northern provinces, to whom a spontaneous sincerity was unknown, and who had once wept over the miseries of a condemned criminal, stood for this space of time in a lurid light which baffles any interpretation of his enigmatical existence. He is so repulsive that few have cared to look upon him long enough to discern any solution for the enigma. One notion possessed him—the ideal citizen—and he was constantly portraying what he and his followers believed him to be. On the strength of that belief, which he reiterated with the clear and melancholy monotony of a Dervish, he was permitted to strew France with the bodies of the slain. Innocent and guilty alike fell before this grisly reaper in the harvest field of death. But the Nemesis was hard after him and overtook him in the zenith of his sway. "Robespierre will follow me," said Danton, and he did. He was hurried, mangled and dying, to the place where the former had perished. The Terror ended by devouring her own brood. The woman who leaped out from the spectators and struck him as he passed expressed the popular detestation. For sixteen hours he had not spoken or made a sign. But when he felt the blow he gave a gesture of contempt and of

despair. Yet even then he kept his innumerable thoughts within his bandages.

This fragmentary sketch outlines the passage from feudal and aristocratic forms of society to the industrial and democratic forms, a passage attended by enormities which will always be a bar sinister on the shield of the achievement. Yet, as I have said, the transition had to be made. Nor can it be forgotten that the agitations begun by the American Colonies in 1761, and the constitutional debates which raged around that agitation, canonized a democratic tendency the Gallican temper was quick to appropriate. The appropriation had not that reverence or restraint which religion alone can supply. It was democracy without sufficient foundation. The basal rock of theocracy was wanting. Yet the object at which France aimed was largely identical with our own. In Lord Acton's judgment, she purposed that wealth should cease to be the prerogative of the few, and that excluded majorities should have their disabilities removed. She perceived that these disabilities rested on neither right nor justice and were contrary to the best intelligence of the state. Her people demanded that the prizes in the government, the army and the church should be given to merit rather than to artificial rank; and because they were in the proportion of a hundred to one they rightly deemed this the substance of the nation and believed they were entitled to the powers of self-government. There is no need to moralize; the lessons of the Revolution are too many and too terrible for that. Yet the pulpit of our day can use the chief of these to some advantage. The two antagonistic liberties of that time are still confronting one another—the liberty of the individual and the liberty of the people. The sense of cramping limitations, of narrow outlook, of inadequate room for development is due to the lack of power, lack of personal capacity or material resources, quite as much as to lack of opportunity. And what democracy must dread is not an aristocracy of talent, but the plutocratic and pleptocratic elements which discredit it. In order that America should rise to its full stature it must first be the expression in government of the highest truth and justice we know. It must also be the rule of the whole people in the interests of the

whole. The instruments of this rule will never be found among mere sentimentalists, and the presence of the godless will defile and destroy it. "In the last resort," says the author of Vox Clamantis, "we are not governed by votes, or law, or constitution—we are governed by men; and the essential feature of good government is the wise choice of governors." Who will dispute this when we remember Alfred and Cromwell, Washington and Lincoln? And whence came these princes and lawgivers if not from the soul of a national faith in the overruling Deity? Let us be grateful for such precious gifts, and remember that France, in the day of her visitation, had them not, because she had driven them out of her borders or slain them in the red-fool fury of Saint Bartholomew and the Dragonnades. Neither did she seek to replace them or petition that source which alone could do so.

S. Parkes Cadman.

Art. VI.—REGINALD J. CAMPBELL INTERVIEWED

We have recently had a prophet visiting us; "the little gray archangel" of the City Temple, London, has cast over us the spell of his extraordinary personality, as, long ago, he cast it over Great Britain. It is a spiritual fascination that he exercises. He is "a God-intoxicated man." No one who has known him and has heard him preach can fail to understand that. He is a mystic and a seer; he believes intensely in the things of the spirit; and he has a passionate desire to make the things of the eternal world as clear and fascinating to other men as they are to him. He loves men's souls; he has spiritual tact. No surgeon has a finer touch in dealing with men's wounded and broken bodies than he has in ministering to their maimed and pain-stricken spirits. He is as much a religious genius as Lloyd George is a political genius, Kitchener a military genius, or Edison an inventive genius. He is a childlike and Christlike man in face and mien and manner. There is a certain purity, radiance, and serenity about him that is not wholly earthly. He is very modest and unassuming; very friendly and gentle and patient. He is not tall and his figure is slight and graceful. He has the aspect of a seer, a scholar, a saint. Yet he is not unversed in the ways of the world and the wiles of men. His face, notwithstanding the shock of white hair that crowns it, is youthful and untroubled. His large, mild, luminous eyes, alight at times with a strange mystic fire, are the more striking for the heavy jet black eyebrows that overarch them. His brow is smooth and shapely; a winsome smile often plays about his mouth as he speaks; his voice is soft, flexible, and melodious—almost tremulously sweet sometimes under the spell of deep or exalted emotion. Yet it is not an effeminate face; the determined Scotch jaw and firm delicate mouth suggest strength.

Of Scotch ancestry, Mr. Campbell was born in London and during his boyhood was reared in Ireland. His father was a Free Methodist minister; his grandfather, with whom he spent his childhood, a Presbyterian elder in the North of Ireland. He was a lonely lad, spending his time mostly with books and in long,

solitary walks. While he was yet in his teens he was confirmed as a member of the Church of England. He taught in a high school for a while; was married early, and in 1891 entered Christ Church, Oxford, with the intention of becoming a minister. He began preaching in the villages about Oxford during his college course, and in 1895 accepted an urgent invitation to become minister in a little empty Congregational church in Brighton. The church soon proving too small to accommodate his audiences, the congregation moved to a larger church in a more attractive part of the city. Here, as before, his church was soon overcrowded with eager listeners. His preaching was phenomenal, not sensational; and for years he exercised a commanding spiritual influence over the multitudes who came to hear him. When Dr. Joseph Parker's health began to fail he invited Mr. Campbell to come and assist him at the City Temple, London, and here, as at Brighton, vast audiences flocked to hear him. It was therefore but natural that upon the death of Dr. Parker he should take up the full duties of the vacant pulpit. Since 1903, when Mr. Campbell began his ministry at the City Temple, London, he has been known to the entire English-speaking world. There is, perhaps, no English-speaking preacher now living who exercises so wide a spiritual influence as does this white-haired, boyish, inspired-looking preacher of great London. Such being the case the authorized and carefully considered interview that follows cannot fail to be of interest to American readers.

"What books and writers most influenced you in your youth?"

"The first author that made a deep impression upon me as a boy was Scott, although, of course, his works have no distinctively religious tone. I have never outgrown Scott and never expect to. There was a period in my youth when I could almost have rewritten every one of his novels. Perhaps Scott had a good deal to do with the fact that I have always had a passion for the study of history, a predilection which is as strong with me to-day as it ever was. By the way, I might tell you a little fact about this which I do not remember ever to have mentioned before. I secured an honor degree in history at Oxford and the circumstances are somewhat noteworthy. My instructors were expecting me to

do pretty well in the classes, but when the first day of examination came I was taken seriously ill and was only able to do one paper. But it so happened that one of the questions in that paper was concerned with a period of Scottish history, particularly with the campaigns of Wallace. I have been told that no other man answered that question, for it was quite out of the ordinary run and no one was prepared for it. But when I was a boy of ten, stimulated by Scott's Tales of a Grandfather, I had worked through this particular period under the direction of a fine old scholar, named Andrews, who had taught me the inwardness of it in most elaborate detail. 'Cast thy bread upon the waters,' says Ecclesiastes, and sure enough it came true in my case. I had never paid any attention to the campaigns of Wallace from that day onward until, as an undergraduate, I sat down to answer that question in the Oxford examination schools, but it all came back to me as fresh as it had been fifteen years before. So I actually got my degree on work I did as a child. That was not quite the whole of it, of course. My reputation as a student stood me in good stead as well. As soon as I recovered from my illness the examiners asked me to come up again in the vacation and answer orally a few formal questions in order that they might comply with the statutes and give me the degree my work had entitled me to. Still it was a curious thing that the only question I had the time and strength to answer properly in that degree examination was the one that I had not read up at Oxford at all.

"Poetry also had a great influence upon me. The first poet who really did much for me was Tennyson. As a youth I read and reread his works, but he did not hold me long, although I still think the melody of his work is surpassed by no English poet. But I really got more out of Wordsworth and the Lake poets. It is but just to say, too, that Browning had a good deal of influence in my life, not only in my thinking, but in my religion—much more than his great Victorian contemporary. The American poets have not influenced me greatly. Emerson did the most for me there, though rather as an essayist than a poet, and I am glad to acknowledge it. Whitman came to me comparatively late."

"What preachers had a controlling influence over you?"

"I do not think that any one man has had the shaping of my religious life, but there have been many men who have influenced me considerably in certain ways. Phillips Brooks and F. W. Robertson probably did most for me in this connection."

"What were the spiritual turning-points in your life—the crucial experiences which made you what you are?"

"I do not care to talk much about that. I might say that I went to Oxford with a view of adding to my academic equipment and taking orders in the Church of England, although my father and grandfather were Nonconformist ministers. I had for some time been teaching in a high school of which the head master was a clergyman, and he recommended me to take orders in order to qualify for the same kind of work. At that time I had no very definite religious convictions, but had already passed through a period of religious doubt and unsettlement, and had lost hold of the unquestioning faith of my childhood. I think it right to say, however, that I never actually lost hold on God; I think I have naturally too religious a temperament for that. But I had not arrived at a really satisfying Christian experience. At Oxford this came to me largely through the agency of Dean Paget, afterward Bishop of Oxford. Dr. Paget was a High Churchman and a man of beautiful personal piety allied to great strength of character. During the time that I was under his charge he took a very kindly interest in me, and I was accustomed then, and for years after leaving college, to go to him in times of perplexity for counsel and sympathy, which were never withheld. If anyone could have made me a High Churchman it would have been Dean Paget; and I certainly owe to him in a large measure the deepening of the spiritual life which I underwent during my term at Oxford. In fact it was through this deepening of my Christian experience that I was led to give myself to the work of the Christian ministry. It is a remarkable thing that the two greatest influences in my life were the Scotch-Irish Presbyterianism of my childhood and the High Anglicanism of my Oxford associations. Outwardly there was a good deal of difference between Dean Paget and my Scotch-Irish grandparents; but they were very similar in the reality and potency of their personal religion. I

do not remember that as a child I ever heard much about religious dogma in my grandparents' home, but the quality of the religious life therein has been of untold value to me throughout my whole career. All kinds of things have been published as to why I did not take orders in the Church of England—one of the most widely spread being the statement that I did not care to unchurch my own forbears, which the sacerdotal theory would have compelled me to do. I had never seen Anglo-Catholicism at close quarters until I went to Oxford. I confess that I did face this question, but it had not all the significance for me that has since been attributed to it by others. To make a long story short, the fact was that I wished for perfect intellectual freedom and that I thought I could find it in Congregationalism. But I might say that, had it been possible for me to accept the Anglo-Catholic position, I could have found a very congenial home in the High-Broad Church party. I have never had quite such agreeable associations elsewhere."

"Have your views changed essentially since the publication of the volume entitled The New Theology?"

"No. There is a widespread impression in the religious world that I began my ministry as an orthodox preacher and that after I went to the City Temple I turned liberal. That is quite incorrect. Those that have known my ministry all along would tell you that I was liberal from the first. No doubt my earlier views were crude, and unformed, but they were liberal in tendency and spirit. The views which have involved me in controversy since I came to London were merely a development of those I had been putting forward in Brighton. I admit freely, however, that there has been a change of emphasis in my pulpit teaching within the last two or three years. I mean that I have avoided controversies altogether and swung back to the more spiritual note of my earlier ministry. The reason simply is that I am not a controversialist by nature, whereas I hope I may say that I am a spiritual teacher. Once I had claimed and won my right to independence in doctrine I had no further interest in controversy as such. In fact, I hate it. I am also laying somewhat more stress on the value of the Christ of faith. I have been driven to do this because of the tendency of a certain school among religious liberals to minimize

this important truth and to distinguish between the Jesus of history and the Christ of faith in such a way as to make them separate entities. This I believe to be a serious mistake. Liberal Christianity, to be a spiritual force, must not be a break with historic Christianity, but a restatement, in terms of modern thought, of the venerable truths of the Christian faith."

"Where does the change of emphasis fall?"

"I have just stated it in essence. As you know, there is a new school of liberals which denies the value of the historical Jesus either to Christian life or to the development of Christianity as an historic religion. I have set my face against this. My Christian experience began with Jesus. I feel that I know Jesus as Jesus. This may be a subjective way of putting things, but I do not know how to improve upon it. Then again, I am convinced that some of our religious liberals are making a mistake in the way they present the social gospel. I preach the social gospel very strongly myself, but I am careful not to 'put the cart before the horse.' The social gospel should be the outcome of the spiritual gospel, not a substitute for it."

"Just what do you believe about sin?"

"From what I hear I think that the religious public has been misinformed as to my belief in regard to sin. One sentence seems to have been cabled all over the globe. It was something like this: 'Sin itself is a blundering quest for God.' What I meant was that men are craving for more abundant life, which is only another way of saying that they are craving God. They do not always know what it is they want, but it is this clamant desire which is behind all the tumultuous activities of this restless age. The sinful man thinks he is going to get this satisfaction by seeking it selfishly; that is, at his neighbor's cost. What the sinner needs to be shown is that the only experience that permanently satisfies is communion with God, and that to seek abundant life in a selfish way is to choose not life, but death."

"What have you to say to the young preachers of America as to the secret of your success as a minister to the souls of men?"

"I have become more and more convinced that personal religion must always come first. We want men of God. We have

many ministers of Christ in the world, but not many stewards of the mysteries of God. A man must live habitually with the Eternal if he is to be charged with spiritual power. Whatever theological changes may come, there is no reason why the deep personal piety of our saintly forbears should not be ours, and it is not so easily found nowadays as it used to be."

"What hope is there of effecting a vital junction between the aroused and insistent social consciousness and the apathetic religious consciousness of our day?"

"Well, to tell you the truth, I do not think we are going to see much change yet. Men in the mass can think of only one thing at a time, and at present they are concentrating on social justice and the better distribution of material good. That tendency has farther to go before the spiritual reaction comes. We shall find before long that the success of our social ideals has been largely purchased at the expense of our spiritual perspective, and then will come a resurgence of the craving for the Eternal."

"Who are the greatest personalities in England to-day?"

"If you mean in politics, I should say Lloyd George. As it happens, I have been thrown a good deal into the company of the ex-Conservative leader, Mr. Balfour, and have a great regard for him. He is a man of great intellectual power as well as personal charm, and in my judgment could have done more in the academic sphere than in the political. Our Prime Minister, Mr. Asquith, inspires great confidence; he is a strong man and knows his own mind. Contrary to the belief of many people, he is sincerely devoted to the social problem, which has been associated especially with the name of Lloyd George. Without the strong support of the Prime Minister the latter could not have carried through his budget or his Insurance Bill. But Mr. Lloyd George is undoubtedly the Prime Minister of the future. Mr. Winston Churchill has considerable force of character, but he does not inspire the same confidence."

"Is the modern drama likely to forward in any marked way the social and religious regeneration of humanity?"

"In London we have had of late years a serious attempt to raise the tone of the stage. Men like Mr. Forbes Robertson and Sir

Herbert Beerbohm Tree are sincerely aiming to make the drama an elevating power in communal life, a mirror of great ideals."

"What can you say about Mr. Chesterton and Mr. Shaw?"

"I do not think Mr. Chesterton has a real message. He is a paradoxical player on words, making no serious contribution to his time. Mr. Shaw, on the other hand, though he masquerades as cynic and humorist, is really in dead earnest. He is almost an ascetic. His gospel has grave defects from the Christian point of view, but he is a stimulating force in the life of to-day."

"Will you explain your movement for the education of young ministers who have been drawn to you as a leader? I think you call them Pioneer Preachers."

"It is a very humble effort, and unpretentious. I have felt, and still feel, that the evangelism of our country is of a poor quality. It is not nearly up to the standard of the pulpit. It is a mere caricature of Christ that we get. I wanted to make an attempt to create a type of evangelism which should be as well equipped as the pulpit is. These young men become pure evangelists, going out by twos among the people. You know there is a virtue in living the life in common, so they have all adopted the community life. One month out of every three must be spent in the hostel, for rest and study. They have a thoroughly well-equipped tutor in the person of a London University man, formerly a theological professor and at one time acting principal of a theological school. A man who enters must remain a student all along. There is no doubt but that some of them will find their way into the ministry. The plan has, so far, been limited. If I could get plenty of money I could get an indefinite number of young men to enter this life. At present we have nine to support. Most of them are between twenty and twenty-five years of age. I dine with them every Thursday, at which time I address them familiarly on topics connected with their work. They come to the City Temple and sit with me in the pulpit."

Frank C. Lockwood

Art. VII.—EPISCOPAL SUPERVISION IN FOREIGN MISSIONS

It seems clear that finality has not yet been reached in the provisions made for episcopal supervision in our foreign mission fields. The present, if indications are to be trusted, is a period of transition. The old plan for quadrennial or biennial or annual visits by our general superintendents is outgrown and has passed away except in Mexico, and in that country this policy so far fails to meet the needs of the work in the judgment of the missionaries that at the last General Conference a missionary bishop was asked for. In all the larger missions a bishop on the ground is a recognized necessity. It is felt too that if supervision is to be effective and fruitful these leaders must stay and have time for the maturity and execution of large and far-reaching plans. Some passing visitors have seemed to think they could grasp the whole situation on sight and bring forth full-fledged plans without a period for incubation. Experienced missionaries have smiled at these simple and untested beliefs. Their own pathways have been strewn with similar theories that could never be actualized and had to be left by the wayside. The discovery of new aspects of things comes often as a surprise to the oldest missionaries in the work. Such discoveries require changes of plans and operations. Our wise bishops in the days of periodical and single visits recognized that they were handicapped by inexperience and made the leaders on the field responsible for the settlement of the problems new to them and knotty for all.

We now have two methods for meeting the needs in question in these foreign fields. One finds expression in the fixing of episcopal residences in those distant countries, and resident bishops are left practically free from responsibility and service in episcopal administration in the homeland, and give their time and strength to the country in which they become domiciled at the behest of the General Conference. Considered in the concrete this policy most certainly has some serious drawbacks.

1. It is a common faith among us that there should be a

special call of God to missionary service, at least in pagan or non-Christian lands. Some may claim that the whole field is one, and that a call to ministerial service is for any part of the whole wide world to which appointment may be made by ecclesiastical authority. This may be accepted as broad and safe generalizing. Nevertheless the fact remains that the men and women in these distant lands who are bringing things to pass have the firmest and most abiding conviction that they are there by divine and not by human appointment. This faith holds them in their places and inspires a grip on God that brings comfort and power amid many trials. The plan under consideration gives an episcopal life in these countries a character quite different from that of normal missionary life. Had bishops thus sent been possessed of a like conviction with that of the missionaries abroad they surely would have found an earlier part in this great work. Few would be willing to accept an election to the episcopacy as a call to missionary service. The fixing of a residence could scarcely result in such a conviction. It is well known that some have felt greatly afflicted because of the choice made for them of a residence in one of these distant missionary fields. A bishop thus finding his way into one of these far-off lands and with no conviction of a call from God is certainly at a serious disadvantage compared with missionary workers who have a restful and satisfying confidence that they are living where and doing what God wills for them.

2. This policy or plan removes these strong leaders from the environments amid which long years have made them entirely at home, and in which the activities involved have become to them second nature. They are dropped down into what is practically another world for service with which they have had no acquaintance whatever. The change comes to them, too, in riper years of life, when adjustability to new conditions is far more difficult than in an earlier period. It is akin in nature to a very long postponed marriage until the power of the pair to grow into and become a part of each other has largely lost its vitality and force. Such leaders are at an age that usually precludes the possibility of attaining to a usable knowledge of a new language, and they are shut up to the abiding use of interpreters in all their public

ministrations during their entire period of service. Perhaps only those who know and freely use the language of the people served can fully appreciate its importance. Bishops without a knowledge of English would scarcely satisfy the Conferences or churches in the homeland. These facts subject the general superintendent to serious disadvantage in his episcopal administration amid the environments of our distant mission fields.

3. This plan places men in full authority at once amid conditions in the main entirely new. These conditions are of a character that, to deal with them wisely and successfully, the familiarity that comes from long experience is of paramount importance. There is certainly, in view of these facts, an element of possible danger in such a policy, although our bishops, as a rule, are too wise to do otherwise than seek counsel of those who have had the needed experience. But leaders wanting in fitness for initiative activities can be leaders and administrators at their best only when they have passed this period in their missionary service.

4. Up to the present time, with the exception of Bishop Bashford, no general superintendent has remained in one of our mission fields beyond a single quadrennium. Bishop Burt was elected from Europe and has remained in his own field, as have the missionary bishops of Southern Asia. Bishop Bashford was strongly drawn in earlier life to the foreign work, but the way seemed closed through the years. His election to the episcopacy opened the door and gave the providential place where his heart would have taken him long before. He is a real but somewhat belated missionary in China. His case is one by itself. May he have many years for service in the winning of that great empire to Christ. I am sure that the consensus of judgment among maturer missionaries would be that, however apt as a learner a leader may be, in the foreign field a single quadrennium could not more than suffice for the acquisition of fitness for an administration attended with a full measure of wisdom and fruitfulness. Without the conviction of a special call of God to the work in question, and with the immense attractions of the home field ever present, it is not strange that, as a rule, at the first opportunity, a change of residence back to America is asked for. It is in the field where the whole

man, heart and all, is present that the best service can be rendered. Life is far too precious to be spent where only second rate work can be done. The plan of sending a bishop to one of these distant mission fields against his own judgment and will is of very questionable wisdom. If after a quadrennium the work has not so gripped him that without the element of compulsion he will gladly remain and pour out his life in service the unwisdom of continuing him in such a field is beyond question. A general superintendent temporarily or permanently expatriated for administrative service in foreign mission work against his will can scarcely be blessed with the measure of fruitage that should attend so great an office. It seems very doubtful if this plan can be made to afford the kind of service or the measure of continuity of administration under experienced leaders that the interests of the work demand.

The second plan for meeting the needs of episcopal supervision in our foreign mission fields finds expression in the missionary episcopacy. I wish to deal with the fundamental principles of that policy and their operation in connection with it. All will admit, I presume, that this plan is found at its best in Southern Asia. There it exists amid conditions most nearly normal, and on the largest scale, and has been tested for the longest period. The writer's experience and observation of its operations have been confined to this field. Those familiar with the history of the case know the missionary episcopacy came to Southern Asia unsought. In the memorial sent to the General Conference in 1888 an episcopal residence was asked for India and Dr. J. M. Thoburn was wanted to occupy that residence. It was expected that he would limit his administration to Southern Asia. This plan was looked upon as out of harmony with the policy of our church, and instead of what we asked, the missionary episcopacy as it now exists was given and Dr. Thoburn was elected as our first missionary bishop. The plan adopted has given satisfaction and no change is desired or sought by Southern Asia. But principles are alone paramount, and the name is a matter of small concern. The church has made considerable advance toward what is in reality a districted episcopacy in the administration of foreign missions. When this policy becomes so firmly established that the

fundamental principles involved in the missionary episcopacy will be safeguarded, Southern Asia will, without doubt, be entirely ready to accept the change. The basal principles that are to be rendered safe, if the interests of the great work are to receive adequate consideration, are, first, training and experience in the field, and second, continuity of administration.

The advantages to be gained by the selection of leaders and administrators from the field to be served are very great.

1. It involves continuance in the field to which the life in response to the call of God has been consecrated. There is no break in the lifework. The work was accepted in the beginning and is continued as an appointment from above. Love for the work and people grows through the years. Our missionary bishops have no thought of or ambition for service beyond the limits of our mission field.

2. A missionary bishop is a man who has ceased to be an experiment in the field he serves. In the beginning every man sent out is an experiment. Health may not endure the tropical heat. Adjustability to the new environments may be wanting. The many-sidedness of the work may prove to be beyond the capacity for service. All-roundness of qualification is essential if a missionary is to be a profitable asset in the work. A missionary and his people may be mutually unable to win the needful heart love and affinity. A measure of severity may develop that precludes a fruitful life of service. The men wanted for the missionary episcopacy have presumably passed all these tests with success. In various respects the general superintendent, or a leader, selected from the homeland, too, may be an experiment. Where experiments result in failure they are very costly. They would be most expensive when having to do with bishops. How many young men sent out have failed for some reason or other, the lists of returned missionaries who dropped out in early years of life afford ample proof. There is a measure of safety and certainty under the policy obtaining in Southern Asia that can scarcely be duplicated under any plan that sets aside this principle.

Continuity of administration, too, is of the most vital importance. I think this can easily be made to appear.

1. It takes time, especially in a foreign field and among non-Christians, to get a work well in hand. Attention has already been called to this fact, but in this connection it will bear amplification. Service improves through the years as practice enhances qualification. This applies to all offices in the work. In no sphere does experience count for more than in foreign missionary service. While vigor lasts each term of service exceeds its predecessor in value. I believe that sometimes the fourth decade of work brings larger fruitage than the three that went before. We need our episcopacy in these lands at its very best. A lengthened period of continuity in administration alone can secure this quality.

2. In non-Christian lands in the East people are slow in giving unqualified trust and confidence to foreign Christian leaders and in yielding themselves fully to their influence. In the homeland a new Christian minister is accepted on his general standing. In mission fields each one must create or win his own standing. Personal proving must precede personal approving. Under such conditions time alone can give Christ's ambassadors the place that character and service justify. Where normal worth is present the longer the period of ministration the larger will be the measure of trust and appreciation. Older missionaries, tried and approved, are given a place in the hearts of the people that the younger ones can win only by years of loving service. Amid such environments bishops are needed who will stay to the end.

3. The missionary episcopacy as it obtains in Southern Asia must, in the nature of the case, be permanent. This necessarily follows where men for the office are selected from among those in the field. A missionary who has spent his life of service in the foreign field would be an experiment as an episcopal administrator in the homeland. Missionaries of long standing abroad and in non-Christian lands are not sought for home pastorates. Some would succeed well, but there would be a considerable measure of risk. Such persons have usually lost touch with the home work and with work of the character that the home field requires. This fact but illustrates the principle that men can attain to their highest efficiency and power only where they live and labor. A missionary bishop who may stand in the very front

rank in efficiency and fruitful service in his own foreign field might easily fail to satisfy if dropped down amid the conditions at home. Bishop Thoburn's power in Southern Asia has been long and well known. It is very questionable if he could have done as great a work in the strange homeland after all his years abroad. Bishop Parker was, I think, without question the strongest organizer and executive and many-sided adviser and counselor that our church has sent into the Southern Asia field. Could he in early prime have been advanced to the episcopacy in India he would have made one of the strongest bishops of our church in the sphere of his life service. I am confident, however, that he could never have consented to assume the responsibilities and duties of the general superintendency in America. Bishop Warne, with his very rare combination of tact, business capacity, energy, deep spirituality, fraternal kindliness and love, evangelistic power, and abiding missionary enthusiasm, is rendering princely service for the kingdom of God in India. Few ever fulfill their office, giving so large a measure of satisfaction to so many of those who come into contact with them. Bishop Robinson was a leader of mark before he was chosen for the episcopacy. He is now but fulfilling the promise he gave as a missionary in lower offices. Neither of these men would have commanded the suffrages of the General Conference for service in the episcopacy at home. The delegates from Southern Asia would not have thought of proposing or supporting them for episcopal administration in the home church. Bishop Oldham's case is one by itself. His training and experience have been in both the home and foreign fields, and he could stand alongside fellow episcopals in either and would readily be recognized as one of the wisest and most effective anywhere. The church cannot afford to select and elect men from non-Christian mission fields for the episcopacy who may find their sphere of service in the home work. The element of experiment would be too marked. Hence, if such men be chosen at all it must be for their own foreign fields alone. The missionary episcopacy secures such limitations to their sphere of administration. If a districted episcopacy shall be accepted that will assure the observance of these two basal principles Southern Asia will acquiesce in the

change involved. Otherwise I am persuaded she will continue to stand for the policy that has served so well for twenty-four years.

The failure of China to accept the missionary episcopacy has been a reason for doubt regarding the advisability of its continuance anywhere. To missionaries over the border and under the missionary episcopacy the reason for the stand taken has seemed to be personal rather than otherwise. In this seeming accord with fact there is a want of agreement as regards men to be chosen. India's network of railways, as compared with the most primitive modes of travel in China, gives the missionaries a great advantage in one way over their brethren across the boundary that touches this question. Missionaries in Southern Asia meet often and come to know each other well and become acquainted with the work being done. Such knowledge makes it a simple and easy matter to select the best men to be brought forward for the office in question in the General Conference. China, without doubt, has men as wise and strong and good as any who serve in Southern Asia. Better modes of travel will come to the Middle Kingdom, and better mutual acquaintance will follow in their wake. In the greater light of that day the missionaries engaged in bringing in the kingdom will, I am persuaded, adopt the principles that find their clearest and best expression up to the present in the missionary episcopacy of Southern Asia. China will surely yet grow its own leaders. But if it really be so that in any such mission field material of the quality required is wanting for episcopal administrators, then the next best thing seems to be the policy that has been observed in connection with our missions in Africa. Let men, in their early prime engaged in the work at home, with the required caliber and the right spirit and who are prepared to pour out their very souls in a life service in that mission field, be elected and set apart for such leadership.

Not a few in the ministry at home seem distressed that our missionary bishops are limited in the sphere of their episcopal recognition and prerogatives. They are bishops only in Southern Asia. When they step across the border their robes of dignity and authority must be laid aside. But in the Church of England all bishops are subject to like limitations as regards the exercise

of their office. The individual bishop has his separate and carefully bounded diocese, and only within its limits can he exercise his episcopal prerogatives or perform official service. All parties seem perfectly satisfied with this policy. Our missionary bishops have fields very far beyond their strength where they are as tall and stalwart and as fully clothed with authority as are the general superintendents of our church in service at home. Their office is needed where their work is present. Southern Asia is quite satisfied to have it thus. All there is of episcopal power and effectiveness is wanted where they belong.

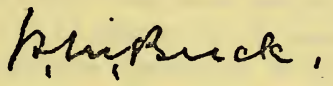
The fact that each quadrennium a general superintendent visits and inspects the work in charge of the missionary bishops in Southern Asia seems to produce a disturbance in the minds of not a few of our ministers at home. They wonder why one bishop should inspect the work of another except the other is of an inferior order. While the Discipline provides that the visiting general superintendent and the missionary bishop shall be coördinate in the exercise of episcopal administration in the mission field, still, the fact that in case of disagreement the Board of General Superintendents is authorized to adjudicate and settle all differences, it is thought, places the missionary bishop at a disadvantage. Such a tribunal is more likely, it is said, to sustain the position taken by a member of their own body than that taken by the missionary bishop. This may or may not be quite true in theory. I will not undertake to either support or disprove its correctness. But twenty-four years have elapsed since this policy found acceptance by the General Conference, and such coördinate administration has gone on until now without a jar or hitch. The Board of Bishops has had no case or cases upon which to exercise its wisdom or expend its time. If after so many years the first case has not yet even appeared in sight, the disadvantage feared is not likely to be very damaging to the prestige of our missionary bishops in the future. The missionaries in Southern Asia have, from the beginning, favored and repeatedly have made request that these visits be continued. The reason for such wishes and requests is not that they feel or believe their missionary bishops have the slightest need of supervision, or that they are one

whit less efficient and satisfactory in their administrative service than are the general superintendents in their work. The reason for their course is quite another. There is an abiding feeling that the missionary episcopacy, as compared with the general superintendency, is at a disadvantage in the matter of serving as a link between our work in these distant lands and the home church. We are the representatives of this church and want all the place that belongs to us as such in her thought and prayer and activities. Hence we desire that these great home leaders and administrators shall come and see the grace of God among us, and learn the greatness of existing possibilities and needs of the work in hand and of that which is pressing upon us for acceptance, and then that they may stand for us in the councils of our church and before our people in the homeland. If they are to learn all they need to know to render such service under the best conditions, they must come with full authority and be at perfect liberty to see things all round and all through. In this desire in connection with these visits we have not been disappointed. These great men have taken our work upon their hearts and have greatly helped us in many ways. They do not overshadow our missionary episcopacy, nor have they ever shown the slightest disposition thus to do. No commiseration need be wasted on our missionary episcopacy because of these visits. These visitors, coming as the representatives of our mother church, have brought us much of refreshing and inspiration. The service thus rendered, both to the mission field and to our people at home, is of manifold more profit than all it costs in money and time and self-sacrificing toil.

In conclusion I wish to say that I feel sure no part of our Methodist world is so favored with thorough and satisfactory episcopal supervision as is Southern Asia. Modes of travel in China and Korea and Africa preclude the possibility of such a measure of supervision. Presiding over our nine Annual Conferences is a very small part, indeed, of the work to be done. One bishop would more than suffice for this service. Our district conferences are some forty-five in number. In these, as a rule, from one to three hundred men and women are regularly appointed to mission service to which they give their lives. In these gatherings episco-

pal supervision is in no way second to that in the Annual Conferences, especially where district superintendents are very young and have had comparatively little experience, as must too often be the case because of the scarcity of missionaries. These Conferences are, with possibly a very few exceptions, visited with regularity by the bishop in charge. Publishing houses, educational institutions, property interests and financial problems have their special care. Evangelistic work throughout their wide fields receives their regular and earnest attention. It so happens that all our bishops are themselves most successful evangelists. Busier workers are scarcely to be found in Christian service anywhere.

Whatever the future may have in store as regards provision for episcopal supervision in the foreign mission fields of our church, we may rest assured that Southern Asia will never willingly consent to the sacrifice of the two great principles herein set forth, namely, the training of episcopal leaders on the field and the continuity of their service in that field. The day will come, without doubt, when Indian bishops will be wanted. This, however, is not a present issue and need not be discussed here.



Art. VIII.—JESUS—MESSIAH

To say that Jesus disappointed as many Messianic hopes as he fulfilled is sheer truism. To say, also, that he could fulfill the *essence* of Messianic hopes only by disappointing the *form* of them is equally obvious, at least to preachers. To say, still further, that the hopes he *disappointed* were, as truly as the hopes he *fulfilled,* necessary to the world's preparation for his advent, may not be so apparent. The fact is, however, as our reading of comparative religion admonishes us, that, in a sense deeper, perhaps, than Phillips Brooks intended, "the hopes and fears of all the years," the fears not less than the hopes, the naïve and crude not less than the refined and spiritualized hopes of men, "are met in him to-night." Who, until Wagner taught us, thought that discords could be resolved into such bewitching harmonies? What of Joseph Israels, or Millet, or even Rembrandt, without their deep perspectives of shadow? And how could the "light of the knowledge of the glory of God in the face of Jesus Christ" ever be so compelling, so outshining any light that ever was on land or sea, in absence of those dark backgrounds which greaten its luminance? With meaning profounder than Haggai could dream Mary's Son came as the "Desire of all nations." With an elaborateness of plan and a partnership in yearning which we do not yet admit, the human soul was being staged for Messiah. Only in a "fullness of time" opulent with resources of eternal purpose, patient with more than maternal patience while man was growing a soul, comprehensive, as finding room for every grotesque and even grewsome groping after salvation, could God send forth his Son, "made of a woman, made under the law," to *fulfill* while seeming to *frustrate* the age-long increasing hopes of men. To such a faith are many voices challenging us. By what strange perversity of mind does it happen that, just so soon as we discover *how* God does a thing, we decide that he probably *did not do it?* Unbelief is twain. There is a spirit which, having laboriously found the lowly seed of a particular blossom, forthwith denies the glory of the bloom, and there

is a spirit which holds the perfected flower in such reverential awe that it feels compelled to decry the potential of its lowly seed. Thus, for example, my materialistic friend surprises man en route from brute to human, and in his wonder discrowns man. My devout friend, on the other hand, is so anxious to conserve the dignity of man that he denies man's lowly parentage. Or, one finds the Bible displaying frank evidences of human immaturity, survivals from a timeless past, borrowed finery from many climes —and so gives up his Bible; the other clings to his Bible at cost of denying the wonderful eliminative and synthesizing processes by which it came to be. Again, there are foreshadowings of Messiah, vague, crude, unworthy, as we may say; grotesque adumbrations of a precious truth; blotched, broken lines of a Face. Admitting these, how many modern students have gleefully, like Harriet Martineau, mournfully, like H. K. Clifford, denied their Lord, and how many others have denied themselves the right to be students, disfranchised their own brains, discredited the function of their own eyes, lest, in the issue, they find themselves compelled to unshrine their Master!

True faith is different. It is neither bold nor mawkish; neither jealous *of* nor fearful *for* Christ's crown. The wider its angle of vision the bigger it expects its Lord to loom. The longer the preparation for his coming the more splendid he when he comes. The more myriad voices proclaiming him the more veracious their testimony and the more certain his ultimate rule. Not that we have made too much, or could, of the unique elements of Christianity; but, as Dr. Hall pointed out, in a volume worthy to be the valedictory of so true a prophet, we have not sufficiently magnified the universal elements of Christianity. Or, to phrase it differently, the uniqueness of Christianity is, in part, a uniqueness of combination and restatement of the universals of all religion. To find in ancient faith, or among surviving aborigines, approximations to the choicest truths of Christian revelation; to discover so many eager fingers pointing toward Messiah—some fitfully, some over-boldly, some sanguinary with fearful rites—ought chiefly to confirm our persuasion that he is, indeed, as Peter once confessed, the very "Christ of God." Take those three words

which meet in Christ—sin, Saviour, salvation. They are bigger than Bible, than Judaism, than Christendom. They are big with ages of heart-anguish, with the soul-quest of forgotten races, with the most stupendous business that ever absorbed the children of the King. They are vascular: the whole world's blood is in them. Orient and Occident, the mystic by the Ganges and the humanist in the streets of Athens, the toilers who built the Sphinx and the masons of the Chinese wall, the red man of America and the bush man of Africa—all have bled their hearts into the significance of these words. What if the modern sense of sin were, at its beginnings, a mere sense of fear? God had to begin somewhere. He could scarcely put into the mouth of an Andaman Islander the same cry he put into Paul's. When I find what Burbank can do with a cactus I am not disposed to question God's skill with beginnings. Before man was afraid of himself he was afraid of flood and earthquake and pain. David cried, "I have sinned," but David's first progenitor merely confessed, "I was afraid." Man knew himself afraid long before he knew himself a sinner—just as does the child. "To early man it was an unkind world." The less he understood the more frightened—or, as we say, superstitious—he was. And, being afraid, he was on the *qui vive* for a helper—somebody to take his part. Thus was born the first Messianic hope. Man craved a partner, a daysman, a deliverer. He wanted somebody to kill the dragon for him, to bruise the serpent's head. He would not have known that Christ was his need. He did not even know Christ when Christ came. Even at that late day he was chiefly looking for a magnate, a more invincible captain than Augustus. Yet into that clumsy frame God fitted the Face of Christ. Moreover, and involved in all this, man wanted to be happy. He did not want to go to heaven any more than your healthy modern saint does; he wanted heaven to come to him. He may not have been mature enough even to dream, with the Indian, of "happy hunting grounds," or, with the Mohammedan, of seraphic houris. His beatitudes were a meager affair. The salvation he craved was a matter of meat and water and sleep. Yet into such a crude stalk God could graft the apocalypse of John and the rapture of Assisi. Why should he who

adjures us not to "despise the day of small things" himself be guilty of it? Why not he who was patient with Peter's declension be also patient while Peter was climbing up whence he could fall so far? To teach man the fullest import of the words, sin, Saviour, and salvation; nay, to make men capable of the uttermost experience these forever expanding terms suggest—what better epitome of the tireless, timeless ministry of God?

But the Messianic idea in its crude and uncouth beginnings, let me speak particularly of that. For, as Robertson Smith confessed, "to understand the ways of God with man, and the meaning of his plan of salvation, it is necesary to go back and see his work in its beginnings." How unpromising were the beginnings of the Messianic idea we may guess from its formulation among certain peoples still primitive in culture. For example, the Ahts of Vancouver worship a semi-divine hero who once dwelt upon earth, his exploits reminding us of both Prometheus and Zeus. Kukulcan is the Saviour-God of the natives of Yucatan. Once working among men, he eventually went to heaven, where he occupies a great house from whose windows he watches and protects his favorite children. Among the Namaquas of Africa there is Eibib, miraculously born, himself the creator of many things, the special benefactor of his race. So I might go through a long list: our own native Algonquins with their Michabo; the Iroquois with their Josheka, the father of mankind. One recalls easily the part which Dionysius played among the Greeks; and more particularly Prometheus, who stole fire from heaven, taught men the useful arts, even created man out of earth and water; and Pythian Apollo, the dragon slayer. Then there is Shaoshyant among the Zoroastrians—the name itself meaning "Saviour"—miraculously descended from Zoroaster, renewing the world by purifying it, and raising the dead at the end of the world. Osiris among the Egyptians, Indras among the Aryans, Balder among the Germans, are other familiar instances of the same root idea—the "Heilbringer" Marduk, in the Babylonian pantheon, conspicuously plays the part. He is the champion of the gods, the conqueror of that watery monster which figures so fearsomely in all mythology, the special helper and healer of men. To him, for example, this ascription:

> Thou art able to heal the sick,
> Thou art able to raise up him that is fallen,
> Thou art able to succor the weak.

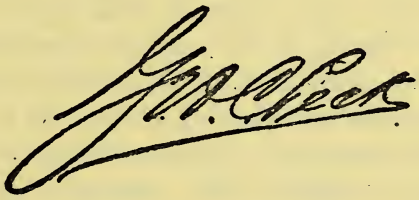
But more interesting to us are those Scripture allusions which point back to unchronicled generations of seekers after God. Ever and again, like the pervasive theme of some Wagnerian composition, there recurs hint of conflict between Jehovah and the hero-god and the sea-monster. For example, take Psalm 104, "The waters stood above the mountains. At thy rebuke they fled: at the voice of thy thunder they hasted away." Or Psalm 89, "Thou rulest the raging of the sea. . . . Thou hast broken Rahab in pieces, as one that is slain." Or Job 38, where all the sons of God shouted—as in the Chaldean account after Merodach's conquest of the sea-monster. Or Isaiah 27. 1, "In that day the Lord shall punish leviathan, the stiff serpent, even leviathan the crooked serpent; and he shall slay the dragon that is in the sea." Or Isaiah 51, "O arm of the Lord, awake, as in the generation of old. Art thou not it that hath cut Rahab, and wounded the dragon?" Even in the closing chapters of the Apocalypse we catch a faint yet not undistinguishable echo of that old battle when, in the fullness of Messiah's victory, there should be "no more sea." Thus even the language of the devout Hebrew at the crest of his spiritual growth held as in a matrix, or as certain rock formations retain the print of long-vanished flora, the reminders of a primeval faith in a burly Deliverer. I do not mean for a moment that David or Isaiah or Saint John thought in such terms of a Saviour; but that he borrowed his imageries from an age immemorially old. Take, as further example, a verse from the most tropical book of the Bible (Revelation 12. 9): "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world." How the words gather into compass of a verse, as the lens of a great telescope focuses the convergent rays of whole solar systems, the partial truths with which men had lighted themselves through the ages!

Just when the non-ethical idea of a battle between Tehom, the sea-monster, and Jehovah, man's friend, gave place to the intensely moral conception of a terrific contest between the princes

of evil and good, we may not guess. But how the thread of Messianism runs through our Bible; at first pale with the Edenic pledge of an avenger, deep red with the typical sacrifice of Judaism, lighted by the glow of prophetic souls through centuries of exile, at length bright scarlet with the full passion of God—it has been our increasing joy to trace. Let me refresh our memory of a single instance—the Messianic passage of Isaiah 9. It is not unfair to that peerless prophet to say that we have found in this portrait a tenderness, an utter beauty which the painter never saw. He left a sketch: we have filled in his outlines with the very features of Christ. "Wonder of a Counselor"—the words are stalwart with the rigorous virtues of a martial age; "Mighty God," or better, perhaps, "hero God"—with such heroic description in mind it is doubtful if Isaiah himself would have recognized the peasant of Galilee; "Everlasting Father"—here we find ourselves on higher ground but still Judaic—Israel had long been called "the children of Jehovah"; "Prince of Peace"—here is the first sure glimpse of a human deliverer; but what inadequate description of Christ! Similarly we might pause over the Messianic passage in Isaiah 7, with its reference to Immanuel; or the eleventh chapter, with its "rod out of the stem of Jesse and Branch out of his roots"; or Amos and his day of Jehovah; or Micah and his vision of the hills; or Habakkuk and his splendid optimism. But take all the Messianic passages together, how immeasurably they pale under the "light of the knowledge of the glory of God in the face of Jesus Christ"! How unready the world for the realization of its long-growing and perfecting hope testifies the tragedy of Golgotha and even the civilization of our day. In the face of such an increasing hope as history declares, Jesus is God's eternal surprise.

May I reverently use concerning Messianism those two phrases with which modern science has made us familiar: the law of gradualism and the law of the sudden leap? For centuries the daisy was a mere daisy and nothing more: then Burbank and his famous Shasta bloom. History rolls on, perpetuating its own mistakes, monotonous in sin; then of a sudden, when some conviction is full grown, feudalism dies, or slavery or opium traffic in

China. Of the first law—the law of gradualism—we have striking instance in the growth of Messianism. Humanly speaking, that long halting process was necessary. Does God ever drop anything ready-made from the skies? Then, at the end of the ages, God's most colossal illustration of the law of the sudden leap, came Jesus, the "brightness of the Father's glory and express image of his person." Of course he cannot be accounted for by his antecedents. Unbelief might as well have given up that attempt long ago. More hopefully try to explain the Shasta daisy leaving out Burbank; or emancipation omitting Harriet Beecher Stowe and Lincoln. Even Channing admitted the character of Jesus to be "wholly removed from human comprehension." Nay, shall I not close by confessing, in a sort of happy despair, that he still so far surpasses our dreams of what Messiah should be, still offers so much more rich and manifold salvation than we are really ready to accept, we can only say, "Lord, I believe: help thou my unbelief"?



Art. IX.—THE GOSPEL OF JOHN WESLEY, WITH SOME REFLECTIONS UPON THE PREACHING FOR THE TIMES

It is unfortunate that John Wesley is known to-day chiefly as the founder of a great ecclesiastical system. Emerson has said, "An institution is only the lengthened shadow of a man." But the shadow has become so lengthened and the Methodism of to-day so different from the Methodism of Wesley that his form stands before us in dim outline. He seems like a half-mythical founder of a religious denomination, about as real to us to-day as Romulus was to the Roman empire. To appreciate the character of John Wesley's ministry we must look at him with the eighteenth century as a background. It was an era of intellectual activity, but of spiritual barrenness. James Hamilton's dismal picture was not exaggerated: "Never had a century arisen in England so void of soul and faith. It rose as a sunless dawn following upon a dewless night. There was no freshness in the past and no promise in the future. The Puritans were buried and the Methodists were not born." The philosopher of the age was Bolingbroke, brilliant in skepticism, more brilliant in intrigue and vice. Pope was the popular poet. Walpole was the statesman. The writings of the times could be published to-day only in expurgated editions. It was an age of unbounded extravagance, with a mad passion for material splendor and vicious pleasures. The lower classes aped the follies and vices of the court, and there had grown up a vicious, turbulent heathen class which a corrupt government was powerless to restrain and a formal church had no disposition to convert. The intelligent, thriving middle class were skeptical and irreligious. The times were ripe for the terrors of a French Revolution. There was no moral leadership in the church. It was the subservient tool of a corrupt state. The sermons of the times were insipid moral essays, too weak to make men think, too cowardly to make them repent. Religion had become an empty form or a lifeless dogma. Skepticism was widespread and belief in divine power in the lives of men was almost dead. The work of the Holy

Spirit upon the hearts of men was called an idle dream. Into this dismal age John Wesley was born.

John Wesley's preaching was the biggest factor in the moral reformation and social reconstruction of the century. When we consider how his message quickened into new life the Church of England; that the doctrines which he preached have become the central message of all Protestant Christian denominations and that he became the founder of the largest Protestant body of the world; that he broke the spiritual slumber of a skeptical and dissolute age; that he awakened the English colliers and cavaliers alike to the presence of God; that he was the leader in a revival of true religion which saved the nation from the horrors of a social earthquake and that he was the pioneer in the great philanthropies which are the glory of the twentieth century—when we consider these things the words of Carlyle sound like sober truth when he declares that John Wesley wielded more influence in the world than William Pitt, the Duke of Wellington, or Napoleon Bonaparte, his great contemporaries. What was the secret of his power? He was not a great writer, like Goethe. He was not a profound theologian, like Athanasius and Augustine. He was not a great scholar, like Melanchthon. But as a prophet of God, making real to men spiritual things and awakening the Christ-enthusiasm for humanity, he is without a peer since the days of Paul. He so combined the practical genius of the Anglo-Saxon with an all-compelling sense of the reality of religious experience and an apostolic passion for saving men that for a quarter of a century he exerted a greater influence in England than any other man. What of his message? It was the gospel of early Christianity vitalized and colored by his own experience. His was the apostolic message of the love of the living God, the incarnation of the Son of God, full redemption through the cross, the assurance of faith, and immortality through union with Jesus Christ. This was the triumphant message which converted brutal and degraded sinners by the thousands, and which rolled back the tide of atheism and did more for the social "amelioration of England than all the mechanical inventions and legislative devices of a century." Voltaire, with his perpetual sneer, said, "We have never pretended to enlighten shoemakers and

servants." John Wesley, with his everlasting affirmation of spiritual birth, made miners and plowboys priests unto God. Wesley brought the fundamental truths of Christianity out of the cloister and set them on the highways of the common people. What Emerson did for culture, in making it vital and putting it within the reach of common flesh, John Wesley did for religion. "He brought the highest truths out of the church and set them on foot and on horseback, and the poor colliers of England walked in their light." He preached no new doctrine. He gave to the church no great intellectual principle such as produced the Reformation. But he did what was no less important—he breathed into old truths a new spirit and made them electric with life.

The first distinguishing thing in the preaching was its positive note. He preached the fundamental doctrines of our holy religion with a certainty of conviction born of personal experience. The conquering power of his gospel was, first and foremost, the positive proclamation of the great basal truths of Apostolic Christianity; the vital reality of religious experience, the imperative need of spiritual birth from above, the assurance of divine forgiveness, Jesus Christ, the perfect revelation of God to men, the life of Christ in the soul of men, the one ultimate authority for Christian faith and conduct, the certainty of sin's punishment, and the blessedness of a life of righteousness. His was an evangelical rather than a merely ethical gospel. He did not proclaim a redemption by sanitation, fresh air, and free libraries. The glory of Wesley's gospel is that out of the reality of a living experience he gave to the common people a vision of the mighty Son of God still standing on the earth making all things new. You never fail to hear in the sermons of John Wesley a clear, strong message of hope and salvation to all men. Another characteristic of the preaching of Wesley is his fine sense of intellectual perspective. He never made the disastrous blunder of putting the secondary and non-essential things in the place of the primary and vital. Scholarly in habit, he never became a religious doctrinaire. He had the insight to see that truth is not an end in itself, but that any doctrine is valuable only as it quickens and nourishes in men the divine life. And out of this fine sense of doctrinal

perspective came his breadth. He preached the fundamental doctrines of Christianity with positiveness, and yet he was always tolerant of the honest convictions of those who differed from him. He was liberal without being loose. He did not belong to that milk-and-water class of minds that do not believe anything with vigor lest they may be counted bigoted. John Wesley has often been charged with narrowness and intolerance, but never was there a mind more open to truth and at the same time more tenacious of belief. He says, "I have no more right to object to a man for holding a different opinion from mine than I have to differ from a man because he wears a wig and I wear my own hair; but if he takes his wig off and shakes the powder in my eyes I shall consider it my duty to get quit of him as soon as possible." He was broad enough to exclude from the fellowship of Christ no man because of what he believed. He expressed the hope that he should see the arch heretics of Christendom, Montanus and Pelagius and Servetus, with the great pagans, Socrates and Plato and Marcus Aurelius, sitting down together in the kingdom of God. Among religious leaders of all ages there is not one who surpasses John Wesley in liberality in belief and in broad catholicity.

There is still another important characteristic of the preaching of John Wesley—his spiritual passion for the salvation and service of men. It was this which awakened in the modern world the Christ-enthusiasm for humanity which has been the inspiration of the noble philanthropies of our day. In the history of the rise to power of the common people, and of the great humane movements of modern times, sufficient credit has never yet been given to John Wesley, the gospel preacher, pushing from town to town, from village to village, yea, and from house to house, preaching the good tidings of the gospel. It was this that created, out of the very dregs of English society, a new order of common people which to-day is the strength of the nation. It was this that awakened public sympathy for the oppressed and set on foot a practical ministry to the needs of society. It was his incarnation of the Christian conscience which issued in an era of reform. His own ministry was a masterly, organized system of social service. He was the pioneer in the effort to supply the people with cheap whole-

some literature, giving to the press from his own hand three hundred and seventy-one publications, two thirds of which sold for less than a shilling, and a quarter of which sold for a penny. He established the first dispensary; he provided a loan fund for those in temporary need; he organized Strangers' Relief Societies which are still perpetuated by the present system of charity in England; and, above all, he gave to the modern religious world its missionary impulse to give the gospel of Christ to the whole world.

Whence did this splendid ministry in the eighteenth century come, with the power of God for political, social, and moral salvation? It was a gospel of positive doctrine springing out of a vital Christian experience. It was a gospel of hope and salvation, preached with full knowledge of the times, with the intellectual focus and spiritual insight which put into the foreground the great outstanding facts of redemption and into the background the petty theories and speculations of men. It was the gospel of the cross preached with Calvary's passion for men.

Now these great outstanding features in the ministry of Wesley must be reproduced in the preaching of the present-day church. In the effective preaching of this and of every age there must be a clear, strong note of positive doctrine and of religious certainty born of a personal experience of the things of God. Why should Mr. Begbie's Twice Born Men and Souls in Action create such a sensation unless there is a suspicion gnawing at the hearts of many that the gospel has lost something of its former power? Why should the new theology and doctrinal reconstruction and creed revision be so much in the air if the note of religious authority were not lost in many a Christian pulpit? Has the confidence of certain faith gone out of much of our preaching?

What has happened? A century of earnest inquiry has made important changes in religious thinking. There has been a tremendous inrush of knowledge, the world has been vastly enlarged, and the religious mind has been trying to adjust itself to this roomier universe. The bounds of history have been pushed back to a time so remote as to be bewildering; the earth has been taken out of the center of the sky and set in an obscure part of the universe of worlds; a million facts which men did not know before

have been poured in upon us and the minds of many are bewildered. A modern scholar has made the statement that probably more facts regarding the physical world have been brought to light during the last seventy-five years than during the previous seventy-five hundred years. Professor Wallace, in his thrilling book, The Story of the Wonderful Century, claims that thirteen great inventions or discoveries were made during the nineteenth century and only seven in all the centuries before. This new knowledge, brought to us by geologist and astronomer, by archæologist and biologist, has created a great disturbance in our ethical and religious values. How do these new facts relate themselves to the teaching of the Bible and the preaching of the Christian church? What becomes of the Bible, of the Christian doctrine of sin, of forgiveness, of prayer, of conversion, of a Divine Saviour, and of the immortal life under this burst of new knowledge? In the midst of the intellectual confusion and doctrinal bewilderment be it ever remembered that not a single fact of Christian experience has been invalidated or a single fundamental doctrine of our holy faith overthrown. But be it also remembered that fidelity to the truth preached by the fathers is one thing and servility to the forms in which they preached it is another thing. Their forms of statement may have been the best for their day, but they are not adequate for ours. We must recognize the fact that we cannot force upon men's minds to-day the thumb-worn creeds of the eighteenth century. The facts of Christian experience are the same now as then, but you cannot make the same appeal to men to-day that was made fifty or one hundred years ago and carry conviction. Fidelity to old truths without servility to old forms of truth is the spirit in which the church must conquer in the twentieth century.

Now, in the face of the intellectual inquiry and the religious unrest prevailing to-day, what is the duty of the Christian minister? To study the signs of the times; to know the findings of the scholars; to welcome the truth, from whatever source it may come, in fullest confidence that the vitality of the divine Word and the need of the human heart will safeguard the truth forever. If there is some light on the great doctrines of religion to-day which makes a stronger appeal to life, we want the larger truth in the

interest in the larger life. If some new light is shed upon the old Book by the discoveries of the archæologists, or by the literary and historical study of the Bible by the scholars, we want the larger truth in the interest of the larger life; for the cause of Christian faith is never in peril from the truth.

These changes in the intellectual outlook and in the social atmosphere have laid upon the Christian preacher the high task of mediating his message to his age. To do this requires intellectual perspective. The preacher must set in the foreground the things which are foremost—the great essentials of Christian faith and conduct. He must estimate the religious value of all truths by their power to create and to sustain in men spiritual life. The training of the schools ought to give to the Christian minister a hospitality toward all truth; a viewpoint which will make him the sympathetic teacher of his age and give to him the insight to discriminate between the essentials and the non-essentials. His is the high task of leading the doubt-bewildered minds of men who are confusing higher criticism with a living Word of God, who substitute a theory of the Atonement for a vision of the redeeming Cross, and who identify the acceptance of a creed with personal loyalty to the Master. The prophet of God standing in the holy place to hear God's revelation, and then coming down from the mount of vision to mediate the truth and grace of God to the world forever—that is the awful, the gloriously majestic function of the prophet of God, the Christian preacher. And that is the preaching for the times. For "the freshest thing that any man can give to the world—and what the world still yearns with an unutterable longing to hear—is the Word of God, spoken in the preacher's own soul," in the language and in the forms of thought which men know. Ruskin observes that if you were to cut a square inch out of Turner's sky you would find the Infinite in it. So to portray real life to men that they shall see the Infinite in it is the supreme objective in Christian preaching.

And here emerges the great practical task of modern Christianity. The very titles of the books on religious subjects which have appeared recently indicate the serious conviction of religious thinkers that the truth of Christ must be translated into the living

thought-forms and applied to the vital needs of the present day. A Wesleyan minister writes a notable book on The Historic Christ in the Faith of To-day; a Bishop of the Protestant Episcopal Church sends out a volume on A Valid Christianity for To-day; Things Fundamental is the title of a strong book by an American Congregational minister; The Gospel and the Modern Man is from the pen of a Western college professor; a popular preacher and author has written a book on The Gospel for an Age of Doubt; the president of a leading theological school has published a volume on The Social Message of the Modern Pulpit. These titles indicate the serious effort that is being made to mediate the truths of Christianity to our day. What, then, is the gospel for our age? It is the gospel of the Son of God with its essential message translated into the thought forms of the present day. Just as the apostles preached Christianity in the vernacular of their time, so the church to-day must seize the dominant conceptions of the age and pour its timeless truth into them. The problem of the preacher is how "to translate the things of eternity into the vocabulary of the time." In other words, in the fine phrase of William Adams Brown, "The Christian Spirit must make for itself a home in the existing intellectual environment of every age." The changes in men's thinking have not invalidated a single fact of Christian experience. The Christian fundamentals rise out of, and are to be interpreted by, the living experience of men who know God through his Son, Jesus Christ. And this may be said to be the philosophy underlying the historic creeds of Christendom. They are simply the intellectual effort of Christian believers to translate Christ and his message into forms of thought intelligible to their own time. And the translation of the Christian message must go on so long as the mind of man continues to widen its outlook and strengthen its grasp on truth. And the church of our day needs to return to its old-time emphasis upon the divine reality of personal Christian experience. The scientific fad of our day applied to matters of the spirit is the old-fashioned doctrine of assurance, of certainty through personal Christian experience. And it is this note of positiveness in spiritual things for which our time is waiting, and never so eagerly. The note of moral and spiritual authority must

be heard again in the preaching of the Christian church. Men must hear from the pulpit the great spiritual verities of life which command the intellect and grip the conscience. Unless this age of doubt hears a positive message which warrants believers in saying, "I know Him whom I have believed," "We know we have passed from death unto life," men will not heed our preaching. The need of our time is for a gospel rock-ribbed with the sublime dogmas of Christianity, uttering "the great truths of its divine revelation in accents which do not waver and with an emphasis that burns with fervent heat." The time calls upon the Christian minister to emphasize the primacy of spiritual experience.

Again, the opinions or speculations which have grown up around the gospel do not lend themselves to the experimental method and to positive preaching. Our theory of the Atonement or of the inspiration of the Bible, and other speculations more or less valuable, cannot be brought to the test of living experience, and so we do well to stress those things in our preaching which appeal to living experience: the reality of the experience of twice-born men, the certainty of the Divine forgiveness; Jesus Christ, the perfect revelation of God to men—the Word and life of Jesus Christ incarnate afresh in every generation—the one ultimate authority for Christian faith and conduct; the terrible reality and guilt of sin, the certainty of sin's punishment, the blessedness of a life of righteousness. This is the very heart of the gospel and it is to-day the power of God unto salvation. But in every age there are certain dominant conceptions which must shape the preaching of the church. In order to give men the living bread instead of a stone, a vision of Jesus Christ instead of a theological proposition, the minister must know the trend of human thinking in his day. He must have the Zeitgeist on his side. Now what are the ruling ideas that must shape the preaching of our day?

First, the aliveness of the world. The dominant idea of physical science to-day is that there is going on everywhere a process of unfolding and development at whose very center is living intelligence and will. The whole physical world is not a dead mass of matter, but is "shot through with mind in every particle, and every atom is palpitating with energy." That idea rules in the

world of nature, art, science, education, philanthropy, religion. The consequence is that religious truth must not be handled as if it were a jewel to be kept in a casket, but rather as seed to be planted in faith. Set forth the religion of Christ in the mechanical conceptions of earlier days and you fail because men to-day are thinking in terms of life and growth.

Another ruling idea is the universal dominion of law. The very outposts of creation are claimed to be in the domain of physical law. Chance has been exiled; lawlessness everywhere is inconceivable. Men are looking for progress under universal law. And with all the riotous excess to which the idea of "the reign of law" has run it remains true that the mightiest sanctions ever given to the moral law are found in the facts of heredity and of reversion to type. The thunderings of Sinai and the hell fire of Dante are not so terrible as the penalty of wrong doing which is seen to be inevitable in the poisoning of our own blood, in the corruption of our own nature, and in tell-tale marks upon our children. In Emerson's phrase, "When we see crime and punishment growing out of one stem we have conceptions of heaven and hell that are deepened by infinite depths." This dominant thought of our time, the universal dominion of law, can be used with tremendous force in preaching the essential doctrines of Christianity.

There is a third conception which dominates the life of our time. That is that the practical test of truth is experience. This is the laboratory method which prevails everywhere in the sciences. Does it work? Will it bear the test of life?—these are the questions that are incessantly put to every theorist, teacher, and preacher. And this is the historic appeal of Christianity. "Come and see," was the challenge of Jesus to the first inquiries concerning his Messiahship. "Come and see a man that told me all things that ever I did. Is not this the Christ?" "Believe not every spirit, but try the spirits whether they are of God." "If any man willeth to do his will he shall know of the teaching, whether it be of God, or whether I speak of myself." This is the method of experiment, the laboratory test applied to spiritual things, to which our age has given its allegiance.

But far more important than the intellectual setting of the

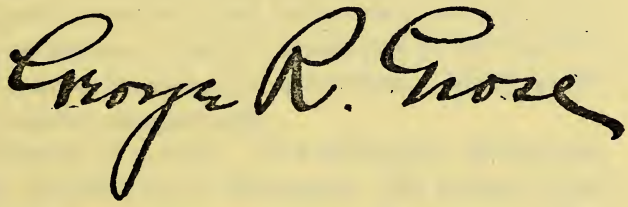
sermon is the attitude of the preacher toward his message. Does he think of himself primarily as the exponent and defender of the doctrines of his denomination, as the interpreter of certain religious beliefs, or as the herald to the men of his day of the love and power and presence of the living God? Is it the great all-pervading conviction of his mind and heart that God lives and moves in the earth, brooding over human lives with everlasting love? The heresy of our time which is paralyzing the pulpit and deadening the pew is the belief in the "God that was." The master truth which we are to preach to this age is "Our God was, and is, and is to come." In your familiar garden you may hear his voice in the cool of the day. In your fields you may see the bush that burns and is not consumed. In the faces upon which you look you may see shining the light and glory of God. On your mountains and plains you may see the horsemen and the chariots of God's Israel. Over the heads of men and women "in the upper room" till this very day there is still to be seen the flame of fire. In the striking words of a modern thinker, "The Bible is not the story of a vanished splendor, the melancholy memorial of departed powers. It is the revelation of powers that now play about us, victories that now may be won, and a life which in every nation, every age, may be lived by faith in the 'strong Son of God—Immortal Love.'" O, prophets of the truth, you are to study the temper of the times and come forth in the presence of the Eternal Spirit with a message for every mood and for every man. You are to be citizens of two worlds. To believe in the great realities of spiritual life with contagious conviction, and to interpret them with intellectual perspective and spiritual insight, will set you in the front ranks of humanity's march,

> On, on to the bound of the waste,
> On to the City of God.

Whatever the art critic may say of the execution of the sculptor's conception, that daring ideal of Saint Gaudens in his statue of Phillips Brooks is true to the fact in the experience of every real preacher of the everlasting gospel: the preacher is the human voice, the burning heart, the living interpreter of the mighty Christ, before whom he stands uttering *His* timeless truth in the

vocabulary of his time. The preacher for the times is a man of God speaking forth the things of God so that they may become realities in the lives of men. It is deep answering unto deep. It is John the Baptist on the banks of the Jordan with the desert wonder in his eye. It is Paul with the passion of the heavenly vision burning in his soul. It is Savonarola rousing the people of Florence with the mighty imperatives of the gospel. It is John Wesley in England and Phillips Brooks in Boston making the things of the spirit as much realities as the things of the street.

To sum up, the gospel for this age, and for every age, is the everlasting gospel of the Son of God preached in the vernacular of the time; its perennially vital truths poured into the thought forms which will appeal with conviction to the minds of the age; its ageless message of deliverance from the power and guilt of sin by Jesus Christ, the Divine Saviour; the fullness and satisfaction of spiritual life the sure evidence of its own divineness—and this message proclaimed with a positiveness born out of the living experience of the preacher.



Art. X.—TENDENCIES TO A PSYCHO-THEOLOGY

There is a body of current divinity that insists upon the religion of the Spirit and the authority of the Christian consciousness. It suggests that Luther freed us from bondage to the authority of the church fathers. It now maintains that the logic of the Reformation demands that we free ourselves next from the authority of the Bible writers.

This is Unitarian or natural theology. It makes the conscience the seat of authority in religion. Its contention is justified by the assumption that the Spirit is the power and authority, whose operation upon the mind gives the clearest and most trustworthy expression of the divine will. The traditions of the church are the products of the Christian consciousness. The canon itself is the selection of the Christian consciousness, and it is argued that the Christian consciousness of no body nor of any period should be the ultimate authority for succeeding generations. Neither the Scriptures nor any collection of Christian literature are to be antiquated. The Bible is preëminently the body of doctrines that stimulate the modern mind to duplicate and perpetuate the Christian consciousness. Christ is recognized as the supreme authority, and he must interpret the Scriptures. But it is the Christ of the Christian consciousness.

This is wandering in a circle. The Scriptures, having presented us Christ, are then to be abandoned. He emerges from the Scriptures like a beautiful painting from the canvas. How can you discount, minimize, or remove the paint without marring or destroying the image? The high conception of Christ is created and supported by the Scriptures. How then can it be expected that the image will remain after the removal of the support? Perhaps men vainly imagine that stimulated to inspired thought by the Bible, they can then, under the operation of the Spirit, create and sustain a more adequate conception of the Christ than is to be found in the Scriptures.

If the Scriptures have no further authority than their appeal to us and their power to win us, they have nothing more than advisory authority, and that only with our consent. They cannot

compel recalcitrant and rebellious spirits. They will be as helpless, useless, and pitiable as the Articles of Confederation without a true government behind them. We believe that God is behind the Scriptures. They have divine authority, whether men are won by them or not. Therein God warns men of the results of sin and of the penalties attached. The Bible is a covenant to which both man and God come. Man promises to obey and to further certain divine enterprises and God promises certain results, coöperation, and rewards. Man may refuse to recognize his contract and the conditions of his eternal welfare and try to nullify the ordinances, but God will surely perform his promises and fulfill every word of Scripture.

To say that one portion of Scripture is not inspired or less inspired than another part is to deny the Spirit of inspiration and to misinterpret the purpose of inspired men. Each part has its function. For kindling a fire stones are less useful than wood, but even stones have their office. The Scriptures are the product of inspiration, and how an inspired mind can divide itself into three parts, one to give uninspired, one partially inspired, and one fully inspired matter is beyond comprehension. The products of genius, whether in the form of personal habits or works of science and of art, participate alike in all the personal peculiarities and mental characteristics.

This whole tendency is to reduce theology to psychology. It studies the states of consciousness called Christian as simply states of consciousness mixed up with other states. Religious experience is considered to run over the plain of consciousness like the Gulf Stream through the sea. It is but a narrow ribbon across the wide field of mind. No, this won't do. The Spirit which came to witness for Christ filled the Bible writers. They were not indulged in merely capricious streaks of consciousness created by the Spirit, but they were possessed of new minds and became new men. The alchemy of the Spirit changed the whole sea of waters from salt to sweet.

It is asserted that man cannot transcend his own experience. He but studies fields of his own consciousness. "Religion is the highest expression of man's subjective states."

This form of thought has supplanted Deism. The latter had banished God from his world. The Latin church provided a vicegerent for an absentee God. The emphasis is no longer placed by Protestants upon the transcendence of God. It is now upon his immanence. We no longer believe in a Great First Cause. The chain of secondary causes mediating between the definite effect and the primal cause is displaced. God is conceived to be the sole and sufficient cause of phenomena.

To some, nothing but phenomena is left for knowledge. They eliminate not only a transcendent God, but they are now also prepared to get on without the world. The Thing-in-itself of Kant, and the Unknowable of Spencer once stood behind the world. To the Christian, God was the support of the world, and the world underlay mental phenomena. But these iconoclasts have removed both supports or else identified them with the experience. They now insist that mental phenomena must be investigated and classified independent of both God and the world. We could permit this if they would only admit that their psychology gives us nothing but a cross section. But exhibiting their cross section, they deny both top and root.

This transition from God to the horizontal plain of experience has not been effected at one leap. A stop was made for a time at the physical basis of phenomena. The intermediary was a physiological psychology. The states of mind were considered due to physical conditions and were often looked upon as really states of disordered nerves. Religious experiences were interpreted in terms of pathology. Religious psychology did not dare recognize even the direct agency of the Holy Spirit in the production of religious phenomena. States of religious consciousness and pious ecstasies were grounded in the physical organism. "Nervous instability" explained excesses and cataleptic trances. The individual had not developed inhibitory control. He was carried away by the "psychological crowd." This carrying away was illustrated by the mob becoming responsible for deeds to which no individual in the mob would subscribe.

These seekers after immediate causes explained Saint Paul's visions as largely due to epileptoid experiences. Saint Theresa

was a victim of hysteria, and Saint Francis of Assisi of an inherited constitutional degeneracy. George Fox had a disordered colon, and Carlyle suffered from gastro-duodenal catarrh. They calm our fears by assuring us that these physical predispositions do not impair the value of the religious experience. They may condition the religious experience, but they cannot invalidate it. Literary and scientific productions are not rejected because their authors were diseased. These physical conditions may be necessary to the discovery of some very valuable religious knowledge. Mental states can be traced to physiological origin. They are grounded in the state of the vital organs, the sexual life, or heredity. Co-existing physical conditions are made to explain religious phenomena. This is as though the brain could adequately explain the essence of thought. Of course it is rank materialism. It is now, however, being exchanged for a pure psychology, with neither physical nor metaphysical basis.

This current tendency is to displace theology by psychology. It is asserted that mental facts must be examined without reference to their possible bearing upon theology or philosophy. It is declared that the division of mankind into Christians, Fetish-worshipers, Buddhists, Mohammedans, Confucianists, etc., is an artificial division. The psychology of religion shows that the individual who has a full and normal development is essentially several, if not many or even all of these in turn, or even at one and the same time. Psychology even promises to give us a true, genetic, natural history of the normal stages in human progress, using whole systems of thought as human documents.

These psychologists are ready to guarantee that Jesus shall have the central place in their system. Prayer is favorably mentioned. It affords help to do the daily task and composes the mind. It is highly recommended as a hygienic measure. It is a remedy for mental distress. It cleans the soul and strengthens the spirit to overcome incidental emotionalism better than any other therapeutic agent. Conversion, too, is recognized. It is "a natural, normal, universal, and necessary process at the stage when life pivots over from the auto-centric to the hetero-centric basis." It is also in accordance with immutable law.

Their psychology gives only a surface view of religious experience. A science of religion based upon their conception must be superficial. Science teaches how things are related to one another and hang together in a system. All their religious data lie in one horizontal plane. Such a system is spread out without reference to fundamental cause or origin. This superficialism cuts off vital, direct, conscious, and reverent thought of a personal God.

Thus in the present reaction against dogmatic theology, we, having passed through materialism, arrive now at a pure psycho-theology. Here we neither go up into heaven to bring Christ down, nor down into the depths below the mind to bring him up. There is no "up"; there is no "down." All is on one dead level. We are left to doubt the Absolute and to take in its place a shifty and temporal expedient as the only thing in sight.

Some of us have the uncomfortable feeling of being in suspense, if not of being suspended. And then we cannot know whether we are suspended from above or projected from below. For we dare not recognize either an "above" or a "below." We must confine cultivation to what we find on the surface of the mind. Religion is a sort of ethical culture. The root, top, and life of the matter are alike in the essence of the mind itself. Observe the mental laws and habits there discoverable and you will grow a perfect soul. The germ, the soil, the rain, and the sun are all in the mind. No wonder, then, that one of these reactionaries should arrive at the conclusion that if the apostles and all who bear witness to the historicity of the God-man were mistaken, and if Christ is not what they thought, nevertheless when the historical Christ goes he leaves "the ideal Christ to cling to." "Ideals are to be obeyed." "Whether Christ is ideal or historical, our immediate duty is to become workers for the Christian ideal." "For the ideal Christ is, after all, the Christ of personal experience, and the Christ of experience is the concrete Christ."

This whole line of thinking signifies that to the Protestant and to the unhampered seeker after truth the Christian consciousness is exalted to the place of supreme authority. This position suggests the doctrine of the witness of the Spirit, but with the Spirit and the corrective agency of the Scriptures left out.

This school repudiates the church and the Bible as authority, saying, "Two systems of theology still confront one another: the theology of authority and the theology of experience. The first is dying and destined to disappear; the other is destined to triumph."

We are convinced that one cannot long survive without the other. The dissolution of soul and body effects the disappearance of both. A God who does not transcend experience will lose all authority. The Bible must remain the Protestant's authority. This is the will of Christ whom we serve. He approved and confirmed the authority of the Old Testament, and both directly and through the Spirit authorizes the New. The Scriptures make us know historically the religious experience of Christ and of his disciples, and they beget and continue through the dynamic of the Spirit these experiences by repeating them in their successors, and will so do unto the end of time. The Bible reveals and propagates the states of consciousness accredited to the Holy Spirit and made essential to the eternal welfare of the soul. The Bible is not only the stimulus to Christian experience, but also its norm. The church continues the stream of experience sent down through the ages from Christ and his disciples. The Bible is authoritative and indispensable. It guards us against the illusions and dreams of private inspiration. It is necessary to discover and perpetuate Christianity. We are confident that the religious experience described and insisted upon in the Bible is from God, and that it has ultimate and absolute authority.

The psychologists, on the other hand, claim that we can be sure only that these experiences have historical and judgment value. They have worth, not because God declares them of profit, but because they are historical and because we esteem them of value. This is equivalent to a substitution of experience for the facts. The facts are stated and studied only in terms of experience. The religious experiences of Christ and his disciples are exhibited to us. It is our privilege to reproduce them if we decide that it is worth our while. It is for us to determine whether they shall be authoritative or not. We seek the Christian consciousness if we judge it favorably.

It is said that the human and collective judgment may be

trusted in its estimate of the value of Christian experience. It is the judgment value of the world's estimate that preserves the Greek culture, Roman law, and the Christian civilization. In the whole realm of religious phenomena we judge the Christian phenomena the most desirable. It is not their essential truth, but their practical value that should impress us. We should be anxious only to discover their historical authenticity. Every man must answer the question, "What is the life more abundant in Christ worth?" Pragmatism is our philosophy.

We have a right to conclude, then, that intrinsically there is no more reason for choosing the experiences of a Christian than those of a drunkard, clairvoyant, or hypnotic. We only decide that the Christian phenomena are the choicest that history exhibits in the religious realm. Christ is their author and discoverer. Therefore he must have the value of God for us. He is a tentative God, if you please. We will not attempt the definition of his nature, but we do recognize his authority in the realm of religion. He is certainly the best thing in sight. One of these tentative Christians wrote a book in order to define the essence of Christianity. The most pertinent criticism of this book is that the author really gave us Christianity without the essence.

Of this whole class of thought, and of interpretation, it must be said that it is the glint of the sun upon the mountains, its shimmer upon the sea. The sun in the heavens is ignored. Consideration is given alone to the patches of light that cross the field of mind like the bright spots that chase the cloud shadows across the landscape. The sun itself is studiously ignored. Nothing is recognized but the inconstant and unreal light upon the fields. It is like studying vegetation from the tops of the trees while diligently keeping both root and stem out of sight.

There is a certain practical and ethical advantage in this way of thinking. Speculation is abandoned and the Christian faith assumes an intensely practical character. The Church of the Disciples seems to be organized upon this principle. It has made great gains, especially in the West, during the past few years. It refuses to go behind the returns. It takes the Scriptures at their face value. Its motto is, "The Bible our only creed, and obedience

to Christ without philosophic thought concerning Christian dogma and peculiar religious experiences."

This current of practical, ethical, and historical Christianity sweeps away the purely dogmatic form of faith and speculation. It clears and improves the theological atmosphere, and apparently increases the efficiency of the church. But its foundation must be shallow and shifty unless it entrenches itself in theology and doctrine. The tendency is good to a certain limit. But it goes neither far nor deep enough to be true and stable. It presumptuously assumes to have covered the case and exhausted the question. In truth, it has but scratched the surface.

God is, indeed, found in history, society, and in the human mind. But he is also the energy and the substance of all things. He remains unchanged, while we change in coming at new and successive discoveries of truth reserved and hidden in him. Truth is eternal. Man who seeks it is changeful and progressive. Truth is the firmament in which new worlds may ever be found. God is in history, society, and the mind as these psycho-theologians maintain. He is also above and beneath this mental surface.

For a time we may be content with observing the changing waves that chase each other across the troublous surface of the sea. But there come times when we would renew our waning strength; when we must again tap the infinite sources; and when we must sound the depths of the ocean. We are no longer satisfied to scan the fields of human consciousness alone. We desire to plunge into the mind of God and lose ourselves in his thoughts. We are not content forever to analyze the states of human consciousness and forever chase the circle of our own mental limitations. We are not content with an examination of religious experiences independent of their cause and origin. If they are but the products of fancy they can have little or no permanent value for us. Value is dependent upon origin. A sound government backs a sound dollar. If religious experiences are of the mind, purely psychological, they can have but temporal interest. If they are from God, then they concern our eternal welfare. The divine forces from above must be brought to act faithfully and intelligently upon our souls. No psychology is safe which rules

these forces out. The true origin of the Christian consciousness must not be ignored. The psycho-theologian's estimate of values, independent of origin, is an unsafe and unreliable one.

In view of all the preceding, we must not abandon all external, dogmatic, metaphysical, and theological standards. We dare not calculate the value of anything while leaving God out of the equation. His Word cannot pass away. It alone abides to measure and to try all things. God must transcend the mind and all its phenomena, or else he is such an one as we are. The God who can be confined to the human consciousness is too small to save us. Men cannot be satisfied with mere religious concepts. They must know the realities of religion, God, sin, and salvation. They demand something more than mere mental concepts to speculate with. The scientific mind may have only scientific interest in diphtheria. But when one's own throat is sore, or one's own child is dying, a merely speculative interest is too diabolical to be conceivable. So one sick with sin and yearning for life and God will find in theology something more than mere terms to juggle with. Jesus is more than a transcendent historic figure and national hero of piety. He is our Mediator, our God and Saviour.

In the reaction against a dogmatic theology we must escape a dogmatic psychology. "The Lord deliver us from that psychology that discharges itself from all moral responsibility by the ability to describe itself." A restatement of our belief in the Holy Ghost is demanded by the situation. We do not for one moment pretend to be able to undertake this task, nor will we undertake it. A man need not be a scholar to note the direction in which a river flows. He may have no knowledge of the formula H_2O, and yet be quite capable of observing the course of the stream in spite of his ignorance of chemistry. The writer makes no pretensions to philosophical scholarship. But he does claim to be able to sense the drift in current theology. The times are ripe for a clear exposition of the Scriptural doctrine of the Holy Spirit.

Elmer A. Dent.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

THE pressure of contributed articles upon this REVIEW is enormous. The intellectual wealth and fecundity of our writers is matter for gratification and pride. In deference to them and to make room for important articles, the space usually occupied by editorial discussion is in this issue surrendered for once to contributors.

A WONDERFUL teeming and pregnant world is the Dictionary; in it all worlds are reflected and all the contents of life.

When young Robert Browning had decided on poetry as a life occupation, he immediately addressed himself assiduously to the minute and painstaking study of words, reading and digesting the whole of Johnson's Dictionary.

The strong minister of a large city church, being asked in the autumn by his brethren of the Brooklyn Clerical Union how he had spent his vacation, said: "I painted with my own hands the outside of my summer cottage at Marthas Vineyard, and read Webster's New Dictionary through." That sounds like the account of a wisely spent and profitable vacation.

Nothing is more rewarding intellectually than the study of words. To find the original root of a word, or the common root of a group of words, is often vastly informing and delightfully enlightening. One man had a moment of mental ecstasy over his dictionary in discovering that the verb "to debauch" is derived from an old word which originally meant "to entice away from the workshop." What a condensation of poignant human experience and age-long observation underlies that ancient meaning of the modern word! What a text for a great big solemn sermon is in it! The workshop is a moral citadel. Occupation is safety. Busy hours are comparatively secure from corruption. The devil must entice them outside the workshop or the schoolhouse before he can debauch clean souls and bodies. Nobody is likely to be debauched where everybody is honestly at work. All the Virtues dwell with Industry. Satan gets no chance to use for mischief hands that are engaged in decent tasks. Our burdens are our blessings.

THE ARENA

"I WORSHIP THEE, O HOLY GHOST"

Our Hymnal before the last came out in 1878, when I was in my first year as a theological student. It was immediately introduced into the seminary. I well remember President (later Bishop) Hurst saying at chapel: "Brethren, get acquainted with your Hymnal; know it thoroughly." I immediately bought a copy. I had soon read carefully every new hymn in the book. Among these there was one that struck me with special force, both on account of its sentiment and its poetry. It has ever since remained one of my favorite hymns. It deserves immortality. It has, of course, gone over into our new Hymnal (1905). Reader, learn it by heart, repeat it in the night watches, and when walking by the way. It is 272 in the old book and 186 in the new. Intending to announce it once more in our chapel services at Drew, I thought it would be both instructive and profitable to have an account of its origin by its author as well as a message from him to our students. He is one of the finest spirits, greatest theologians, and profoundest and most accomplished scholars in our own or any other church. His name is a tower of refuge, of strength, and of comfort. Long may he live to do his great work in Boston! Happy the students who hear his lectures, happier they who both hear his lectures and imbibe his spirit! I refer to the Rev. William Fairfield Warren, D.D., LL.D., of the Boston University School of Theology, and formerly president, as well, of the university. He very kindly acceded to my request, and it is not necessary to say that the chapel service at which his letter was read and his hymn sung was a red-letter one, never to be forgotten by those who were there. Later, it occurred to me that the letter ought to be given a wider audience. So I wrote him again, and he again consented. But remember that the letter was not written for publication, which was later allowed at my urgent request. Here, then, is the letter of Dr. Warren:

The greatest surprise that has come to me for some time is your kind letter of Saturday and the interest you therein manifest in a certain hymn. I thank you for both.

You first ask "whether this hymn grew out of any special studies or impressions" on my part. To this I can only answer that about the time when it was written the (Patricentric) system of Calvinism was rapidly giving place in several American denominations to an equally narrow and unscriptural system which greatly rejoiced in the then newly imported name of "Christocentric Theology." Noting with some concern that a number of preachers of our own church were being carried away by the new and Christ-honoring term, and were in danger of forgetting that in the field of experience, and in the field of doctrine, Methodism represents that consummation of the dispensation of the Father, and of the dispensation of the Son which we call the "dispensation of the Spirit," I sought in various ways to recall to such minds the truth that any type of doctrine which magnifies the person and work

of the Father, or of the Son, or of the Holy Spirit, at the expense of any one of the three, is to that extent unscriptural, and particularly lacking in the breadth and plenitude and balance of genuine Methodist teaching. When, therefore, the commission appointed to prepare the Hymnal of 1878 requested me to contribute an original hymn for that collection I was, no doubt, somewhat influenced in my choice of theme and in its mode of treatment by the anxiety I had felt to prevent our preachers and people from being captured by an alien system of teaching which, while it was an immense advance over the teaching of Calvin, was yet well-nigh silent as to the possibilities and the privileges of redeemed men living under the present all-consummating dispensation of the Spirit.

More difficult is your second request, the one for a brief personal message to be read to the students in your Seminary. I cannot hope to frame one that in pregnancy, power, and permanence would compare with the words of Paul to the Romans, eighth chapter, verses fourteen to seventeen inclusive. These words, therefore, which cover all aspirations for good, from initial adoption to final glorification, I adopt and through you transmit with the earnest prayer that in the minds and hearts of your students they may with each new day become ever more luminous and inspiring.

After this, when our pastors announce Hymn 186 they will do so with a clearer comprehension of its purpose, and thus with a better understanding of its meaning.

JOHN ALFRED FAULKNER.
Drew Theological Seminary, Madison, N. J.

THEOSOPHY OF A LIVING SOUL

WHAT am I and where am I? A living soul in a corporeal tabernacle. What is a living soul? A thinking, moving, conscious existence. So do cattle move; but do I not excel the ruminants? Yes; they do not, as I imagine, think and moralize. But how did all this begin? From a first Cause. In that Cause I am lost. That Cause is not fully known.

But what am I? A trinity of Body, Mind, and Spirit. Avoirdupois and alimentary increase prove my material entity. Birth, growth, decay, and form imply materiality. Rocks have form, but they are mental and moral nihilisms.

I am also Mind. Mind thinks, reasons, compares, comprehends, knows, logically affirms and communicates. I have sensibilities; for I have feelings, emotions, am susceptible of tenderness, have joy, sorrow, hope, and fear. I volitionally determine and execute. "I am monarch of all I survey."

But I have an invisible Spirit. It soars up; it flies out and studies a relationship with the great Spirit of all creation. The Spirit of man is an imaged creature of this universal Creator. He must be eternal, invisible, omnipotent, omnipresent, model Father. He can be no less. All things affirm it. Conscience joins with intellect to demand but one God. To our regret, heathenism may ignore intellect, quell conscience, and "love darkness rather than light," in order to invent false gods. Ignorance may name them and idolatry may worship them. Such

worshipers are mental animalculi, microscopic, imaginary stratagems. Their isms may be imported from India, China, Persia, or Japan. Their assigned fashions may be wrought in marble, or may be associated on the toy gewgaw counters of Christmas gifts for boys, with a trade-mark on them, "Great is Diana of the Ephesians."

Peoples are like their gods, and Christians are like God. Heathens are inhuman, but we need not describe them. But Christians have degrees of similitude to their great God. Some are but nominal. They must abide the legal statutes of civilization. They act to escape penalties. They are but scions and grafts. They borrow the brain and cast the ballot of the boss. In finance their religion is to transfer the most money from your pocket to theirs. Their realities are concealed, or overstated, or understated. Their merchandise may be the worst in the market, but they tell you it is the best. Such is some of the newspaper world of advertisements. Such are the claims of some of the specialists. If you are inclined to deafness, they can make you hear clearly, while the claims of their professional competitors are false.

Other nominalists of Christian civilization demand that dress and fashion be the standard of excellence and society leadership. Hence they place the gorgeous displays from show windows and fashion plates on the mere social rottenness within themselves. But "ye are all one in Christ Jesus." "There is no high, no low, no rich, no poor."

On the other hand, patterns of real Christianity must be like their Christ, and, at least relatively, perfect. They may, like Enoch, walk with God and enjoy a translation. Like Moses, in the customs of the day, they may murder and yet repent and be notedly meek. Like Elijah, they also may escape the road of corruption by metempsychosis. Like David, the inspiration of song and the wings of faith may escort them over and up. Like the beloved disciple John, they may lean on Jesus's breast until tasting death disdains a funeral or a monument. Like Paul, they may suffer all things, but be lost sight of under a martyr's crown.

The secret base of all these degrees of affirmative and negative virtues is the Ten Commandments and the Sermon on the Mount. The first of these exhibits has rather negative virtues, and the latter affirmative ones. The universal affirmative virtue of all these is Love. God is Love. He is most like God who loves most.

Love is the most perfect and complete in husband and wife. It is the inimitable perfection of all the virtues. The divine lips said, "It is not good for man to be alone." That mutual marital affection which aims to assume all of life's burdens and confer all life's benefits, and make a spot on earth like heaven, is the nuptial state. But on the other hand, that nominal claim to this marital state for financial fortune, or society promotion, all to end in the subterfuge of divorce, ought to land, without exception, its unholy experimentalists in the penitentiary.

Next virtue is the love of father and mother, especially of mother who gave us birth, and gave us the first tender nourishment, and that other parent who at once exercised the unquenchable love and most gladly paid the bills. They are merely the transforming outcome of marriage

love. Reciprocal love by growing child is no less tender and beautiful. By the same law is the love of kindred ties in the varying degrees of their proximity.

Next to this highest virtue of blood love is one like to it, "Thou shalt love thy neighbor as thyself." "In honor preferring one another." This sweeps in all mankind, for the same divine authority, in the merciful language of pity, said, "Love your enemies."

At the station of the street car's suspended tracks, it requires two stairways connected by a platform. So it has required two connected stairways of moral ascent to lift humanity from the world's entire heathenism up to Christianity. The first uplift is the ten steps by the Ten Commandments above all the world besides. Step one was the prohibition of ungodly carpenter work or theory of multiplied gods. Step two was the total escape from idolatry. Step three banished profanity from all language. Step four created and commanded a holy Sabbath. Step five proclaimed the sacred relation of child to parent. Step six emphasized the sacredness of human life. Step seven purified the marriage relationship. Step eight commanded honest integrity in the ownership of property. Step nine was to verify our words of friendliness toward neighbors. Step ten was to forbid lustfulness of our neighbor's property. These steps bring man to the summit of the first stairway.

Thus the Decalogue promotes the moral climber above surface and subterranean lines, where the crowd was dangerously rushing up to the first safety platform. Then follows the next moral promotion of negative reformation up to positive Christianity in righteousness by the several steps of the Beatitudes onto the Mount. These are the felicitous steps: Christ said of Christians, "Blessed are the poor in spirit"; they are endued with immortality, not liable to the caprices of fate. "Blessed are they that mourn"; spiritual poverty leads to joy. "Blessed are the meek"; quiet spirits, original gentlemen, "They shall inherit Canaan." "Blessed are they that hunger and thirst after righteousness"; not after gold, they shall be satisfied. "Blessed are the merciful," giving pardon and alms, for they shall have the same from God. "Blessed are the pure in heart," not in outward displays; they shall enjoy the felicity of God. "Blessed are the peacemakers," as mediators in the hostilities. "Blessed are they, persecuted for righteousness sake," for they get a spiritual kingdom of glory. "Blessed are ye when men shall revile you" with calumny, slander, martyrdom.

We must here desist after naming only a brief of this mount of Beatitudes. We have the outgoings and uprisings of "A Living Soul," stepping upon the platform of yonder Beautiful Land.

Evanston, Ill. JOHN B. ROBERTSON.

THE SONG OF THE ANGELS

THE evidence is wellnigh overwhelming in favor of the Greek text adopted by the Revisers, but their rendering is an interpretation rather than a translation. While we may very much prefer the old form,

"Good will toward men," we must not permit tradition or hallowed association to influence us.

"Good will" or "good pleasure" is one word in the original. The crucial question is: Whose "good pleasure" is intended—God's or man's? And there are other considerations. *Endokia* is, according to Thayer, a word wholly unknown to profane writers; it occurs ten times in the Septuagint and nine times in the New Testament. It signifies *will, choice, good will, delight, pleasure, satisfaction, good pleasure;* either *among men pleasure* produced by salvation or *God's pleasure* in men.

En has many significations. It may mean, when followed by a dative of person, *with, among, in the presence of;* also, in the *person, nature, soul,* or *thought,* of anyone; after verbs implying motion, *rest* and *continuance* succeeding the motion. There is no verb of motion expressed here, but it is clearly implied.

If there are three exclamatory sentences in the song, the Greek would naturally require the repetition of *kai* (and) before the "good will toward men." Therefore the literal translation would be:

> Glory in the highest to God;
> And on earth peace to men of good pleasure.

A correct paraphrase seems to be:

Glory in the highest (heavens) to God; And on earth peace (resting and abiding) on the men whose good pleasure it is to receive the Babe of Bethlehem as their Lord and King.

Peace is offered to all; but it rests and abides upon those only whose good pleasure it is to accept the Prince of Peace as their Mediator and Saviour. This makes each man's entering into the kingdom of peace depend on the free choice of the individual and not on the arbitrary pleasure of God. "There is no peace to the wicked."

S. E. Quimby.

Bellefonte, Pa.

PREMILLENNIALISM IN THE METHODIST REVIEW

The sharply controversial article, in the form of a personal testimony, on the subject of premillennialism, in a recent number of the Methodist Review, seems to call for a reply. Coming from so eminent a source, if it is right it must do a great deal of good, and if it is wrong it must do a great deal of harm.

At the outset the testimony makes a serious mistake in saying that the premillennial scheme is "fascinating to the carnal mind." The fact is that the most numerous, intelligent, and devoted believers in "the second coming" are also ardent believers in "the second blessing," of which our learned and venerable brother has been an able defender and eminent example for more than forty years. If there is any bit of the

ology which a carnal-minded church member particularly dislikes it is the "scheme," so plainly stated in the revelation of the setting up of the kingdom of Christ in this world.

The second mistake in this testimony is at once amazing and painful. Admitting that premillennialism is stated in the Bible, our friend declares it to be "at variance with the Holy Scriptures"; and he supports this utterance with a quotation from the most destructive school of miscalled "higher criticism," as "The Apocalypse finds its interpreter mad, or makes him so." This spiteful missile, thrown at the crowning book of the Bible, is declared, in the testimony of this eminent Methodist divine, to be "an established maxim," and seems to be used as a kind of proof text to what is to follow. We may turn for relief to Rev. 1. 3 and read, "Blessed is he that readeth, and they that hear the words of this prophecy," and also to Rev. 19. 9, "These are the true sayings of God."

The objection that "there is no hint of the second coming of Christ till the general judgment in verse eleven" (chapter 19) is easily answered. Of course, the Scriptures are silent on this great theme, for neither the prophets nor the apostles knew anything about it until the revelation of Jesus Christ to his beloved disciple John. Indeed, our Lord himself declares that even he did not know the day nor the hour when he should return. Only thus can the great book of vision be understood as "a revelation which God gave unto him," for if he had known all about it already it would not have been a revelation at all. Neither is it correct to say that the verse in question refers to the time of "the general judgment," for it is directly followed by a considerable account of the millennium and events preceding it.

Nor is it true that "the saints are nowhere said to reign with Christ on the earth." In Rev. 5. 9, 10 we have these words: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us to our God kings and priests: and we shall reign on the earth." The whole of that paragraph of the article in question, claiming that this is spiritual and refers to saints reigning with Christ in heaven, is thus seen to be without foundation; a mere post-millennial invention to help out a bad case.

Further on, with reference to this question of Christ's kingdom being on earth, there is a distinction made by our Lord himself as we read in John 18. 36: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." The word "now" seems to suggest that at that time the kingdom of heaven was wholly within them, in the world but not of it, but that at some future time it would make use of warlike force. Of the notion that Christ's kingdom would never be set up on earth there is no scriptural account. Our friend in his testimony calls Wesley and the *Te Deum Laudamus* to help out his argument against the millennial kingdom of Christ in this world, but the Lord's Prayer is better authority than all of the Fathers. Our Lord tells his disciples to pray, "Thy kingdom come. Thy will be done in earth as

it is in heaven." The word "come" seems to settle this question. It has but one meaning, namely, approach to the person calling. If our Lord had a heavenly kingdom in mind he would doubtless have taught his disciples to pray that they might go to it, instead of praying that it might come to them.

It is asserted in the testimony of our learned friend that the promise of the angel to Mary concerning the throne of David, which was to be given to her supernatural Son is already fulfilled. "He is now upon the throne of David" is his unsupported declaration. He says he has "not space to quote the many texts which express or imply the present kingship of our adorable Saviour." This is misleading; not to use a stronger word. That the Son of God is now enthroned is nowhere disputed; but that David also has a throne in heaven which is occupied by our adorable Saviour seems beyond the power of a rational mind to believe. Henceforth Christ is everywhere and always King of kings and Lord of lords, but his throne is not the throne of his father David. In Rev. 3. 21 we find these words: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." And to make this invention of the throne of David having been transferred to heaven for the Son of God now to occupy quite absurd, we have the words of Christ himself in John 3. 13: "And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." Since the geography of the universe, relating to this earth and its inhabitants, is not fully revealed, and since the word "heaven" has several different uses in Scripture, it is not possible to locate David, or the other saints, who dwell in the unseen worlds; hence it is better to leave the throne of David where he left it and to wait for its divine occupant till the time of his next return to this planet, when that throne and all others will be at the disposal of the King of kings and the Lord of lords.

"Chiliasm," says the testimony in question, "is founded on the erroneous assumption that the kingdom of Christ will not be established till the King visibly descends from heaven." To this statement the only needed answer is, It is not true. All good chiliasts believe in the words of Jesus, which tell us, "The kingdom of God is within you." And this is true of all other kingdoms, Great Britain for example; and if it were not for that inward kingdom the outward kingdom could not exist. It is the loyalty of its subjects that forms the basis of every successful earthly monarchy, and it would be absurd to deny the same concerning the heavenly kingdom.

Our learned friend has fallen into the error of stating both sides of the question at issue in his own way and, of course, finds it easy to reach his own conclusions.

But worse than this: he repeatedly assumes the existence of abundant texts of Scripture to prove his positions without even producing one of them. For example, "The Scriptures abundantly prove that the Church will be complete at the second coming of its Head." No texts given. Again: "The simultaneous resurrection of all the dead at Christ's future

coming affords no place for the subsequent millennium." Ah! That is the very point at issue. The chiliast denies the simultaneous resurrection of all the dead. Again: "To relieve the perplexity two resurrections are invented." To this it is answered, the chiliast has no perplexity to relieve, for he finds two resurrections unmistakably set forth in the Book of Revelation. Thus (Rev. 20. 4, 5): "And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Now how could there be a "first resurrection" if there were only one? Common sense in the use of language leaves no other conclusion than that if there be a "first" there must at least be a second. But the Scripture record leaves no possible room for doubt, but goes on not only to assert but also to describe the second resurrection. Thus (Rev. 20. 12, 13): "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead that were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works." If this is not a resurrection what is it? And it certainly is a second one; and as utterly unlike the first one as lost sinners are unlike saved saints; that is, as far as the wicked dead are concerned, of which class no representatives are mentioned in the account of the first resurrection.

Only one more example of these mere personal opinions, set forth as doctrines, can here be given. In reference to the state of the world after the next advent of our Lord it is assumed, without the slightest proof, that the means of grace will then be wanting. The hope of Christ's coming will cease as an incentive to penitence and purity, as he will already be here.

But is faith in a coming Saviour a greater means of grace than the personal presence of such a Saviour?

Again it is assumed in this strange testimony of our venerable friend that the Holy Spirit will leave the world at the return of the Son of God. Surely here is a mistake. Our learned friend forgot the promise of Christ to his disciples shortly before his death: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14. 16, 17).

The remainder of this long testimony, giving reasons why its author is not a premillennialist, is taken up with matter as deficient in Scripture proof, and as wholly imaginative, as the passages already noticed.

In view of the attitude of this testimony toward the Book of Revelation—an attitude common to all post-millennarians—the conclusion is forced upon us that a theory of doctrine which requires such treatment of any portion of the Holy Scriptures cannot possibly be true.

And what is more: this sort of thing is dangerous. The following

words stand guard over the purity of this book: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." And if these are the marks of God's displeasure at fractional abuses of this book, what will be the consequence of setting it aside altogether?

But let not our bookish young ministers who are preaching German rationalism in American pulpits claim the distinguished and venerable author of the above testimony as a recruit for the ignoble army of doubters. Let this lapse be rather accounted as merely a case under the rule, "Great men make great mistakes."

W. H. Daniels.

THE ITINERANTS' CLUB

JOHN HALL, D.D., LL.D., PASTOR AND PREACHER

THE biographies of successful pastors and preachers are not sufficiently read by the younger ministry. It is so much more common to give attention to those who have achieved fame in art, literature, or science, or especially in war, than to those who treat of the active duties of the Christian ministry, that many of our most useful ministers live and work unheralded by the public press and die unknown to their successors, who might learn from them many valuable lessons.

For thirty years among the notable pastors of the city of New York was the Rev. John Hall, D.D., LL.D., pastor of the Fifth Avenue Presbyterian Church. His biography by his son, Professor Thomas C. Hall, D.D., is a graphic portraiture of this eminent servant of God. He was born in Ireland July 31, 1829. He was of Scotch descent, his ancestors being of the Protestant settlers to whom King James had given land in the north of Ireland. His academic and theological training was in the College of Belfast. Trained strictly under strong Protestant influences, he early imbibed evangelical views, which remained unchanged during his subsequent ministry. Like John Wesley, he early became identified with a body of students who met "to improve their own spiritual life and to promote a new missionary spirit. When separating for their life-work these friends resolved that on Saturday evenings they should remember each other in prayer, and by name, as long as they lived." Such bands of pious students have on different occasions exerted a wider influence on Christianity than is generally appreciated. He early came under the influence of men dominated by the missionary spirit and he also held strong views on the temperance question, then unpopular. To both of these subjects he earnestly devoted himself. Fortified with the great doctrines of the gospel and with the spirit of reform, with a clear intellect and thorough preparation, he went forth into the ministry in which he was destined to be so successful. His earliest charge was a mission charge in Connaught, western Ireland. Here he wrought amid many difficulties and with much success, and secured the practical training so valuable in the church fields which he afterward filled.

He was next called to the First Presbyterian Church in Armagh, and from that important charge he was called to the Mary's Abbey Church, in Dublin, as associate pastor to Dr. Kilpatrick, where his preaching and pastoral labors won him great influence. In the midst of his services in this important field he was appointed delegate to the General Assembly of the Presbyterian Church, North, in the United States. During his stay of two months in this country he attracted such wide attention for his pulpit ability that he received a call to the pastorate of the Fifth Avenue Presbyterian Church, New York, which after prayerful thought, notwithstanding strong protests on the part of the home church in Ireland,

he decided to accept. Here he remained, honored and beloved, for thirty years.

It is not his biography, however, that is in the mind of the writer of this, but his general characteristics as preacher and pastor as revealed by himself. Something may be judged of him from a letter written to a friend abroad soon after his entrance upon his New York pastorate: "I feel as much at home as if the weeks had been months, to say the least of it. Our communion—held yesterday—was exceedingly pleasant, very like Rutland Square, only that the afternoon time is given to it. We received about thirty new communicants on profession of faith, which, in some instances, is made at an age we should count childhood at home. I have begun with ordinary sermons—that I might not pitch the standard of expectation higher than I could honestly keep up—have eschewed all attempts at sensationalism, and told the people that our reliance must be upon the steady, patient teaching of divine truth. . . . There is a fine field here for work and a readiness, I think, to value an evangelical ministry. I hope to begin down-town mission services on Friday evenings—we live up-town. This, I find, surprises the folk; the approved way hitherto being for the up-town people to pay students, etc., to do the work."

These words in a private letter give the keynote of his ministry, both as to its quality and its breadth.

We have already noted his preparation for his work. The practical missionary service which he rendered in his early ministry controlled his style. It was simple, direct, forceful. The writer of this had frequent occasion to hear him. His themes were always scriptural, his mode of treatment largely exegetical, his topics evangelical, his mode of statement clear. As an illustration of the topics to the value of which he educated his people, the writer recalls an occasion when he was present at an afternoon service. When Dr. Hall arose to preach he said: "The subject of the sermon, as I announced this morning, is the precious blood of Christ." It was a choice spiritual congregation, trained in evangelical preaching, to whom a pastor could make that a ground of appeal. His method of speaking was so simple that people who came for the first time to hear the famous preacher were often disappointed, and wondered what it could be that attracted such large attendance on his ministry. At first thought it would appear that anyone could preach the sermon he was delivering, it seemed so ordinary in its framework and presentation; but if anyone supposed he could do the same he would be woefully disappointed if he attempted it without John Hall's profound piety, sweet spirit, and rich gospel experience. A lady of another church once told the writer that she always went in the afternoon to hear Dr. Hall in order to get a religious sermon.

Another method of his ministry was his breadth. All the varied forms of church activity arrested his attention. Missions, education, temperance, social reform, everything that pertained to the life of the preacher seemed to be a part of his thought and of his work. And because of his breadth, touching every side of human life, he was eminently suc-

cessful. This breadth showed itself when he first began his work in this country. In the eighth chapter of the life of his father Dr. Hall describes some of the characteristics which marked his entry on his ministry. On his arrival in New York as pastor he found the Presbyterian Church divided into two branches, called the Old School and the New. While he himself belonged naturally to the older school, he did not formally join in the efforts for the reunion of the Presbyterian Church. He could not, as a recent arrival in the country, take any leading part in the movement. Yet he watched it with tender solicitude when the reunion was completed in 1869. In his writing he speaks in beautiful terms of the Rev. Dr. Albert Barnes, the great commentator, and of Dr. William Adams, of New York, both distinguished as leaders of the New School. His appeal to the United Church in the columns of the Evangelist, as stated by his biographer, was full of profound thought as to the true uses of Christian union. His language is: "And for what are we one? To shadow or absorb other churches? No; that were a poor, unchristian ambition. Let our Methodist brethren cry aloud, 'Ye must be born again,' and sanctify social sympathies; let our Congregational friends assert all human liberties under divine lordship—the very freaks of their freedom are better than the decay and decency of despotism; let our Baptist brethren make the wilderness as a pool of water; let our Evangelical Episcopalians—we have nothing to say for the other sort—make prayer common everywhere. They are all needed in the country, needed with us, perhaps, to present the full-orbed truth. Let them all render their parts in the anthem of American praise to Jehovah." What a beautiful expression of the true relations of the various denominations of Christians!

The next thing that he pressed upon the attention was the placing of the colleges and seminaries of the church on more secure foundations. He realized the importance of giving an adequate support to those who occupied positions of responsibility relating to education. He felt that, oppressed by privation as they often were, their generous aspiration for success in their office as educators was greatly impeded. The growth in endowments and in scholastic advancement in the whole educational world justifies the foresight of Dr. Hall at this period of his ministry.

Not, however, contented with this service to education, he remembers the duty of the people to give a better support to their pastors, and asks, "How many ministers of the Presbyterian Church have fairly expounded to their people 1 Cor. 9. 11?" and urges that the laymen must give a better support to their brethren in the ministry who might hesitate to plead their own cause. This appeal for the ministry has not fallen on deaf ears. There is a movement in the country, for those who have spent their lives in service and been able to secure no adequate support, which is commanding the attention of our people. The great point, however, for which we would plead, and for which he would plead, is that the giving to the pastors a comfortable support would greatly enlarge the efficiency of the church. He preferred the adequacy of a support to any movement for helping the ministry which undermined their self-respect.

There are other things he mentions with regard to the reunion of

the church which have their application to other denominations besides the one to which he belonged. His views concerning ministerial success are instructive. Speaking of the ministry he says: "Much depends on ourselves. If we live mainly among books and rarely among men; if we defer the severe labor of composition until the end of the week and then think how to get respectably through the Sabbath, intending to do better next week; if we take no pains to know the points at which we and the message we are carrying can come in contact with the minds of our hearers; then plainly our preaching power will be small. . . . But our preaching power is our real power. There is not one among us but will own that he could have made much more of it. . . . The living church will always be a preaching church. The decay of the pulpit goes hand in hand with the decay of piety partly as a cause and partly as an effect." This conception of the pulpit and its work was justified in his own life as pastor and preacher. His success in New York, as his biographer states, was instantaneous, and, as already noted, this great man stood for thirty years at the front of our metropolitan pulpit as a man of rich spiritual life, great preaching power, and unique pastoral devotion.

He was also a prolific writer and recognized the value of the press for religious purposes. Everything about him, whether as lecturer or writer, savored of the pulpit. His writings for the press were largely the outcome of his pulpit efforts on Sunday and perhaps very often of his pastoral work. His life as a minister was a unit, always relating in some way, whether in lecture or sermon or writing for the press, to his great work as a minister of the gospel. Neither in the pulpit as a preacher, nor on the platform as a lecturer, did he use sensational topics for the sake of gathering an audience. He was remarkable in the fact that his audiences were not gathered by attempts to secure popular favor by appeals to the prejudices or passions of the hour, but by proclaiming the truth as it is in Jesus.

He regarded American speaking very favorably: "He was wont to contrast English speaking with the American type of easy, natural address, such as is so often heard on the platform or at the dinner table. He did not think so highly of American preaching, highly as he estimated the best preachers." Speaking of the value of a united Church, he said: "There are many desirable objects which the united Church could not effect by direct agency. . . . She cannot, for example, make all her ministers good preachers. If a man is inclined to air his vocabulary or indulge in metaphysical speculation in his sermons he will not be immediately altered by being in the united church. Or if he cultivates simplicity until it becomes childishness, or mistakes foolish preaching for the foolishness of preaching, the union will not instantly help him." In other words, the growth of the minister in power and usefulness will depend on the character, the training, the industry, and fidelity to duty of the preacher himself. No favorable conditions alone can make a minister of the gospel. The true minister makes conditions and is not made by them.

The theological substance of his preaching was that of the Christian

body with which he was always identified. His biographer says: "He held firmly to the theory of the Atonement as a sacrifice to satisfy an abstract outraged justice; but held that God's love vindicated itself in providing the ransom and accepting the substitution; thus, as he saw it, maintaining the moral order of the universe and revealing the Father's love, . . . while having patience with other theories so long as the sacrificial nature of the Atonement was not involved. His theory of inspiration remained an unshaken faith that, whatever errors transcription might have introduced into the pages as we have them, inerrancy in a very strict sense was to be attributed to the inspired Word."

This great evangelical preacher, by preaching the gospel in its simplicity and purity to his own age, and by his personal character and pastoral fidelity, bears a message, especially to the ministry of our own time, which is well worthy of study and imitation.

ARCHÆOLOGY AND BIBLICAL RESEARCH

THE HITTITES

Dr. John Garstang, professor of the methods and practice of archæology in the University of Liverpool, a traveler of wide experience in Asia Minor and northern Syria, has made the learned public his debtor by his recent volume, The Land of the Hittites, wherein is collected, and discussed at great length, practically all that is known in the history, art, and religion of this great world power with a civilization, in the second millennium before our era, rivaling that of the Euphrates and the Nile valleys.

Our knowledge of the Hittites fifty years ago was vague and dim. We did not even dream of the extent and power of what Professor Sayce once called "the forgotten empire of the Hittites." It is almost inconceivable that a people so powerful could have been so utterly forgotten. We are never greatly surprised to be reminded of myriads of individuals who, one by one, though mighty and influential in their day, had completely disappeared from the scenes of their activity, but the idea of a great nation, or, better, a confederacy of nations, making its exit and passing into all but utter oblivion is passing strange. Yet this is what took place in the case of the Hittites.

True, the Bible referred to the children of Heth, or the Hittites, as a people more or less concerned for centuries with the story of the Hebrew people and Palestine. It was from them that Abraham, a contemporary of Hammurabi, and of Tidal, king of nations, ca. B. C. 2350—many suppose that Tidal was a Hittite—purchased a burying place for his beloved Sarah in the field of Machpelah at Hebron. Esau married two Hittite wives. The spies sent out from the wilderness to spy the land reported having seen Hittites, and Joshua, in his conquest of Canaan, had to fight with them. There were prominent Hittites in the reigns of David and Solomon. In short, there are scores of allusions to the Hittites in the Hebrew Scriptures, but as they were usually named in connection with the petty tribes of Canaan little attention was given to them.

The Greek writers knew but little of the Hittites and the Roman historians still less. It was reserved for the modern student of Egyptian, Babylonian, and Assyrian antiquities to convince the world of the undoubted existence, and especially the greatness, of the Hittites. The temples of Egypt and the archives of the two-world powers on the Nile and Euphrates, and the few hints from the Tel-el-Amarna tablets, furnished incontrovertible proof that there was, coetaneous with the empires of Egypt and Babylonia, another one of great if not of equal importance.

As early as 1812 Burckhardt discovered on a stone in a wall at Hamath some strange characters, but being a traveler, not an archæologist, he paid little attention to the curious hieroglyphs. It was almost sixty years later when two Americans, Dr. Jessup and Mr. Johnson, redis-

covered this stone and found four other basaltic blocks with similar inscriptions. These five stones, by the effort of Dr. Wright, were removed in 1872 from Hamath to Constantinople, where they are now safely deposited in the Imperial Ottoman Museum.

From that time to this the study of Hittite antiquities has been carried on by several great scholars with zest and persistent patience. Travelers and archæologists have brought to light, almost every year, some trace of this great people which at one time held sway over the greater part of Asia Minor and northern Syria. Monuments of undoubted Hittite origin have been found from Sardis, near the extreme west of Asia Minor, to Carchemish (Jerablus) on the Euphrates, and even beyond; and again from Kadesh, on the Orontes, wellnigh to the Black Sea. These consist of inscribed stones, rock carvings, sculptured blocks, on which are represented various animals, such as lions, sphinxes, eagles, etc. Then there are the remains, more or less well preserved, of foundation walls, palaces, huge gateways, multitudes of reliefs, and other monuments, inscribed and uninscribed, emblematic, for the most part, of religious rites and ceremonies. Along with these there are also representations of warriors, hunters, musicians, as well as of those engaged in games and sports. There are, too, statues of various dimensions and many other artistic designs.

Aleppo, Aintah, Sinjerli, and Marash are very rich in Hittite remains. The same is true of Sakje-Genzi, a little northeast of Sinjerli. According to Sayce and others, the mounds of Sakje-Genzi represent in their ruins a continuous history of nearly twenty-five hundred years, or, from B. C. 3000 to B. C. 700.

If we pass north to Boghaz-Keni, ancient Pteria or Pterium, a short distance south and east of the Halys River, or about one hundred miles due east of Angora, we come to a real mine of Hittite remains and pictographs. This little village, once the proud capital of this powerful people, has been visited often by travelers, but it was left for Professor Hugo Winckler, by his explorations in 1907 and 1911, to bring it into special prominence. There is yet no report, as far as we know, of his last summer's work, and only a partial one of his discoveries in 1907. The fact that he discovered a large number of clay tablets at this site on his first visit is well known. Most of these tablets were in the cuneiform script and in Babylonian, the general language of diplomacy the world over in the second millennium before our era; others were in a strange language, which no one has been able to read, presumably the Hittite. It is also a well-known fact that there were letters in some foreign tongue among the Tel-el-Amarna tablets, that is, in a language other than the Babylonian, which, therefore, could not be translated. As we have only an incomplete report of Dr. Winckler's work at Boghaz-Keni in 1907, and no report at all of his excavations in 1911, we have a right to expect something of importance whenever it may please him to publish complete results.

The tablets discovered in 1907 cover a space of about two hundred years, or from B. C. 1400-1200. Other chronologists place them two hundred years earlier. They disclose the names of at least six kings; two

of them, Subbi-luliuma and Hattusil, were mighty rulers and great generals, equal in dignity and power to their compeers in Egypt and Babylon. These tablets, or official archives, have, among other things, treaties with Egypt, the Amorites, Mitanni, and some other countries. Besides these treaties there are other documents and official correspondence with the courts of Thebes and Babylonia.

It was already known from some old Babylonian chronicles that the Hittites were very powerful as early as B. C. 1800, when they are credited with having overthrown the first Babylonian dynasty. Indeed, some scholars claim that the Assyrian kingdom was Hittite in its origin (ca. B. C. 2000). Professor Garstang favors the idea that the Hyksos peoples, if not of Hittite stock, were thoroughly imbued with Hittite culture. Maspero, in his Struggles of the Nations (1908), was also inclined to identify the Hyksos, at least as far as the rulers were concerned, with the Hittites.

If we turn to the Egyptian monuments we find abundant references to this people. Thothmes III conquered the Hittites in northern Syria. His victory could not have had lasting results, for there is other Egyptian documentary evidence that his successors, even down to Seti I and Rameses II, had frequent wars with the Kheta. It was with Rameses II that Hattusil concluded his famous treaty, the terms of which prove conclusively that Egypt could not lord it over the land of the Hittites. The hieroglyphs on the walls of the temple of Karnak inform us that two Hittite ambassadors presented a copy of this treaty, engraved on a silver tablet, to the king of Egypt. Here it should be noted that a copy of this state paper, in cuneiform script, was discovered by Winckler at Boghaz-Keni in 1907. It is called "a good treaty for friendship and concord, which was to assure peace for a longer period than beforetime." It is quite significant that, wherever the names of the two monarchs are mentioned together, that of the Hittite king always precedes. Besides a long preamble with numerous historical references, the treaty contains the names of several Hittite gods and tutelary deities. Of these there were two principal ones, a male and a female. The former was evidently a sun god, having dominion over the heavens, while the latter was called queen of the skies and goddess of the soil. But more of these farther on.

The great battle of Kadesh in 1288 was a turning point in the history of both Egyptians and Hittites. The former from this time on contented themselves with southern Syria, withdrawing from the northern part, thus making it possible for the Amorites to throw off the Egyptian yoke. The losses of Egypt were of great gain to Assyria, which from now on began to encroach more and more upon Hittite territory. And yet, it must not be forgotten that about B. C. 1100 the Hittites seemed to have regained much of their vigor and strength and to have been once more a very formidable rival of Assyria.

A new power, the Muski, probably European in origin, appears on the scene. How much they contributed to the downfall of the Hittites is not known, but it is probable that Boghaz-Keni ceased to be a Hittite capital about B. C. 1200.

Boghaz-Keni having been lost, the Hittites retired to the south, and at last we find them firmly settled in their new capital, Carchemish, where they remained in power till overthrown by Sargon in B. C. 718. It is probable that the continuous wars between the Muski and the Assyrians crippled the latter, to the advantage of the Hittites.

We shall not try to give a detailed account of the references to the Hittites in the inscriptions of Babylonia and Assyria, nor yet in the Tel-el-Amarna correspondence and the Vannic records, but will pass on to the Hittite monuments themselves, of which, as above stated, there are a large number, many of them being inscribed, but, alas! not a single line has been deciphered. Happy the man who is to discover a bilingual document of sufficient length to give us a key to the Hittite inscriptions. There can be little doubt that such a document exists in some one of the hundreds of Hittite mounds yet unexplored.

Let us pause at Boghaz-Keni. The discoveries here have revealed a city of great power. Many of the ruins are in a fair state of preservation. The acropolis, strong by nature, was fortified by a massive wall twelve feet high, equally thick, and nearly four miles in extent. Many of the openings in this wall are very small. The principal gate, "the Lion Gate," measures thirteen feet between its two massive jambs, twelve feet high. The upper part is not standing. There was also an inner wall, with its gates of various sizes. The lions at the main gate, carved in solid rock, display a high degree of art and "wealth of detail." Similar carvings, some of them of far greater beauty and artistic skill, are found at Marash, Sakje-Genzi, and Sinjerli. The lion, the symbol of strength, played an important part in Hittite decoration, as, indeed, in the art and literature of many nations. It is even possible that the phrase, "Lion of the tribe of Judah," may have its origin in the same symbolic conception.

Of the ruins at Boghaz-Keni, four should be mentioned, three of which were probably palaces or government buildings. The foundation of one palace may be easily traced. The extensiveness and solidity of the structure, for it was 210 feet by 128 feet, bear eloquent testimony to the power and substantial character of those for whom it was erected. It must have been the work of many years and not a building put up in the exigencies of war and conflict. "The scheme and details were carried out with dignity, thoroughness, and elaboration. It was the product of a prosperous age, dictated by prudence, rather than immediate conscious necessity."

Two miles east of these ruins are the rock sculptures called Iasily Kaya. Here we find several grotto-like recesses. The walls of two of these grottoes, by no means the largest, are literally covered with figures in bold relief, intended, without doubt, to commemorate some religious ceremony. Of these two hypæthral galleries, one is much larger than the other, and naturally contains many more sculptures. One side of the larger recess has forty-five figures, the other less than half that number. At the head of each group is a gigantic figure: one a male, the other a female. The former stands upon two other figures, while the other, or the

female, stands upon a panther or lion. Now, each of these principal figures is followed by a train of attendants, either inferior deities, priests, and priestesses, or a collection of all three. What do these sculptures signify? The answer is not easy. The figure at the head of either group may be a god or a goddess. Professor Garstang thinks that he can recognize in the central group the images of male and female deities accompanied by a youth, "Nature's divine Triad." In other words, the mother goddess, with her lover son, heads one procession, while the principal figure in the other is that of the father god. The entire group is religious in its nature and conception. "The rejuvenescence of nature, symbolized by the divine nuptials of the goddess of earth, with the god of fertility, is the central motive; and the fruits of the earth are the issue." Hogarth, in the Encyclopædia Britannica, would have us see in this group the nature goddess of western Asia, her spontaneous generated son and attendants on one side, and on the other the Hittite king, high priest, and attendants.

The Hittite remains and monuments, as we have seen, prove beyond a doubt the greatness of this mysterious people, and show us where, at least, a great part of their empire or confederation lay. And that is about all that can be said at present. Their language, no less than their origin, notwithstanding the patient toil of Sayce, Jensen, Hommel, and other eminent archæologists, is a closed book with seven seals. For, as already stated, not a line, perhaps not a single sign, of their inscriptions has been satisfactorily deciphered, and as long as the language is shrouded in mystery there can be but dim light thrown upon their origin. The Hittite pictures on the Egyptian monuments add to our embarrassment, for here there are two, if not more, distinct types. One type suggests a Mongolian or Tartar origin, while the other is termed by Professor Garstang "proto-Greek." The future will probably make it evident that, while there was one original tribe of Hittites, there were also clustered about this a number of allied peoples more or less closely united into a great confederacy.

Let us add in conclusion that much light upon the Hittite problem may be reasonably expected from the most recent excavations, especially from those of Professor D. G. Hogarth at Carchemish. A preliminary report from this veteran archæologist tells us of a large number of important finds.

FOREIGN OUTLOOK

THE JATHO HERESY CASE

Not in several years has another ecclesiastical event so stirred the German public as the trial of Pastor Karl Jatho, of Cologne, for heresy, and his removal from office and standing as minister in the National Church of Prussia. In order to understand, at least in some fair measure, the intensity of the agitation, we need to remind ourselves that the national churches of Germany have the very difficult problem, old, yet ever new, of finding a *modus vivendi* for very different theological tendencies and ecclesiastical parties. Whether the individual Jatho may continue to exercise the functions of a pastor is of small moment in comparison with the far-reaching question, how far the confessions of faith shall be made actually binding in practice.

Karl Jatho is a man of about sixty years and during the last twenty-five years has been chief pastor of an important parish in Cologne. He is a man in some ways exceptionally gifted, of a poetic temperament, popular as a preacher, and an excellent parish organizer. Theologically his development has been exceptional. Originally moderately liberal, latterly he passed beyond the bounds of what may be fairly understood by the term liberalism. He is not a Trinitarian; no, nor even a Unitarian. He is not a theist of any description, but a pronounced pantheist, or (according to his own expression) a "panentheist." He has no positive doctrine of sin, no doctrine of atonement, no positive gospel of personal immortality. Yet he is withal a reverer of Jesus of Naareth, whom he regards as the noblest and highest religious or moral leader among men.

Formal complaints against Jatho began to be lodged with the Ecclesiastical High Council as long as five years ago, but the matter did not come to actual trial until June, 1911. The actual hearing was comparatively brief, lasting but two days. Jatho was ably defended by Professor Baumgarten, of Kiel, and Pastor G. Traub, of Dortmund. The Spruchkollegium decided, whether by unanimous vote is not known, that Jatho's divergence from the standards is too great to warrant his continuance as pastor in the National Church of Prussia. No sooner was the issue known—it was, of course, just what had been expected—than a storm of dissent swept the country. The liberal church press generally deplored the result, though unanimously agreeing that Jatho's theology, as such, was indefensible. The secular press showed itself to be overwhelmingly on Jatho's side. The case possesses an added interest on account of the fact that the court of inquiry was of a sort absolutely new in Prussia. About a year before this time the General Synod had adopted as a law a proposal emanating from Professor Kahl, the famous Berlin authority on Canon Law, that heresy cases should no longer be heard by the Ecclesiastical High Council itself, but by a so-called Spruchkollegium, a commission of thirteen men to be appointed by that body, a special commis-

sion for each case. The new arrangement has generally been regarded as a great step in advance, for it provided for a very representative group chosen from different provinces, including the theological faculties—the Spruchkollegium in Jatho's case included such men as Court Preacher Dryander, of Berlin; Professor Loofs, of Halle; and Professor Haussleiter, of Greifswald; yet after the decision had been rendered the extreme liberalists showed a fierce opposition to the law, and sometimes even attacked the members of the commission.

Among those who have expressed their attitude toward the issue few have attracted more attention than Harnack, Wernle, Eucken, Rade, and Jatho's defenders in the trial, Baumgarten and Traub. Harnack took the position that the church must, indeed, maintain—in a large way—some sort of standard; but that the empirical church should still suffer a man like Jatho to remain in the pastoral office rather than to remove him by force; for Jatho was doing, on the whole, a good work. At the same time he expresses his most emphatic disapproval of Jatho's vagaries. For this declaration Simplicissimus brilliantly lampoons the great church historian, exhibiting him as unequaled in the acrobatic art. Jatho then addressed an open letter to Harnack, insisting that Harnack's own theological position is such as logically tends to much in Jatho's own views. Harnack was able to defend himself, but the open correspondence which Jatho's letter called forth is interesting and instructive. Wernle attacked the persons of the members of the Spruchkollegium: "These men have not faith, nor love, nor hope." Yet even Wernle insists that the real issue is whether Christianity is a merely individual subjective affair, or whether it is not also a positive, objective-historical quantum. He decides for the latter and yet bitterly blames the court for deposing Jatho. Rade's position, as set forth in his Christliche Welt, is almost identical with Harnack's. Eucken, the famous philosopher of Jena, finds Jatho's speculative system very objectionable, yet he believes that the National Church should take account of the fact that such thinking and such leadership meets a certain demand, and that he should not have been deposed. On the other hand, the organs of the Middle Party—Kahl is a leader of this party—defend the law and defend the sentence in the present case. But Baumgarten and Traub have been exceptionally vigorous in their dissent from the result. The former has done this in a considerate way in his monthly organ (for practical theology and church praxis) Evangelische Freiheit. But he insists that this decision renders acute the issue of the disestablishment of the church. Traub, on the other hand, has been positively provocatory in his denunciation of the law, the court, and the particular decision, thus hastening his own arraignment, which was already preparing. Yet it may here be remarked that Traub is, at worst, a fair representative of the extreme liberal party, while Jatho's thinking has passed beyond all bounds.

Whatever may be the opinion of any man as to what bounds, if any, a church should set, all must agree that the demand that a man like Jatho should be tolerated in a church having historic creeds involves that church in a very serious problem.

GERMAN THEOLOGY AT THE FIFTH INTERNATIONAL CONGRESS FOR LIBERAL CHRISTIANITY

THIS Congress, which assembled in Berlin in August, 1910, was interesting and significant far beyond what one might infer from the meager reports given by the religious press of America. So long after the event it would scarcely be in place to give a general account of the Congress. Passing by many of its striking features—an extraordinary variety of subjects was handled by a wonderful variety of men, including Jews, several representatives of non-Christian religious movements in India and elsewhere, liberal Christians from various lands, a few representatives of Protestant bodies or movements not to be classed as liberal, a champion of orthodoxy in the Prussian National Church, and even a Roman Catholic—we would note a few matters of interest in connection with two of the "principal themes" of the Congress, namely, "What do the religious liberals of the other nations owe to the religious life and theological science of Germany?" and "German Theology and Church." That these should be among the principal themes of the Congress was clearly due, not to the Germans themselves, but to the non-German members of the committee of preparation.

Upon the first theme there spoke, from somewhat various points of view, representatives from England, America, France, Holland, Australia, and New Zealand, and even from the Armenian Church. The speeches are all interesting; that by Professor G. Bonet-Maury, of Paris, really highly instructive. Of course it is chiefly German liberal theologians that gain recognition. But this is a condition which in recent years prevails generally. It is not to be deplored that we accord full recognition to men like Harnack, Herrmann, Gunkel, and Tröltsch, for they have a great wealth of treasures for us. But it is an enormous error to suppose that German conservatives have little or nothing to teach us. The leading conservatives of to-day in Germany are in the best sense of the term modern, while in personal force and scientific importance they are not inferior to their liberal colleagues. Harnack, it is true, combines so vast a learning with so brilliant a talent of exposition that he has fairly earned his place as the most famous living theologian. Men like Herrmann, Gunkel, and Tröltsch are immensely able, and each in his peculiar way is preëminent. But conservatives like Kähler, Zahn, Hauck, Ihmels, Schlatter, and Seeberg are their peers. Dr. Forsyth, in the preface to his The Person and Place of Jesus Christ, justly complains of the lack of recognition of such men—which, of course, is our loss rather than theirs. "Certain nimble journals," he writes, "live on the delusion" that all the ability and learning are on one side; "and they have not so much as beard whether there be alongside of brilliants like Wernle and Schmiedel giants like Kähler and Zahn." Yet it must be admitted that the latter two are, in spite of their great energy of mind, not easy to read. These lines are not written in the interest of the conservative wing of German theologians, but primarily on behalf of ourselves: that we should not deprive ourselves of a very large part of the treasures of German scholarship and

thought. It would be deplorable if the liberal theologians were thus neglected; is it not so also when the conservatives are ignored? At all events the representatives of the Protestantism of other lands at the Congress did well to give recognition to the leadership of Germany in theology.

The speakers on the general theme, "German Theology and Church," were highly representative men. Harnack spoke on "The Double Gospel in the New Testament"; Von Soden on the question, "Is the Historico-Critical Treatment of the New Testament Calculated to Diminish or to Enhance Its Significance for the Religious Life?"; Gunkel on "The History of Religion and Old Testament Science"; August Dorner on "Philosophy and Theology in Germany in the Nineteenth Century"; Titius on "The Right and the Limits of Evolutionism in Ethics"; Wobbermin on "The Task and Significance of Religious Psychology"; Niebergall on "The Art of Preaching in Germany"; Baumgarten on "Religious Education in Germany"; Weinel on "The Study of Theology and the Church"; Bousset on "The Significance of the Person of Jesus for Faith"; Förster on "The Constitution of the Evangelical Church in Germany"; Schmidt on "The Mission of Protestantism in the World's History"; Tröltsch on "The Possibility of a Free Christianity." Significant themes and notable names! The discussions by Harnack, Gunkel, Bousset, and Tröltsch are especially important.

Harnack takes up again the problem touched upon in his "What Is Christianity?" wherein he had declared that "in the gospel, as Jesus preached it, not the Son, but only the Father belongs." This declaration was vigorously assailed by many. Now Harnack reaffirms his position, insisting, however, upon the force of the qualification: "*as Jesus preached it.*" But the *apostolic* preaching made the person of Jesus the center of the gospel. And this preaching is justified. So there are two gospels, the gospel of the Father and the gospel of the Son; and both are right! It may be interesting to note that this view has not been accepted even by all of Harnack's theological friends; Von Dobschütz, for example, has at length set forth a contrary view.

Gunkel's address is admirable in form and is well calculated to further his cause; but his previous writings had made the theological public fairly familiar with his standpoint. Tröltsch's discussion is very broad and very original. No man of our day feels more keenly the difficulties that beset religious thinking, and no man is struggling more earnestly to meet and to resolve those difficulties. The question is whether he is moving in the right direction. His position, not only in respect to the present theme, but also in general, may be found indicated in the following words: "The essence of a free Christianity one may briefly designate by the following two marks: In the first place it substitutes for the binding authority of the church an inwardness that forms itself freely and individually out of the power of the communal mind that has come down by development from the past; in the second place it changes the old Christian fundamental notion of a miraculous healing of mankind, that suffers from a deadly infection by sin, into the thought of a

redeeming lifting up and freeing of the personality by means of the gaining of a higher personal life and life of fellowship derived from God." Manifestly a standpoint which combines the just recognition of the essential freedom and inwardness of faith with an unevangelical view of sin and grace.

Bousset's address is noteworthy because therein he renounces his former adherence to the view that faith is grounded in history, and goes to the other extreme of maintaining faith's essential independence of history. His position is now that of a rationalistic philosophy of religion as set forth about a century ago by Fries.

The liberals of Germany are of many varieties. It is a great error to think of men like Häring, Herrmann, and Kaftan as negative in their tendency. But the distance between them and Tröltsch is great, while Bousset stands still farther to the left. At all events the new history-of-religion school has introduced a powerful ferment into German theology.

SOME RECENT DISCUSSIONS OF MIRACLES

Since the rise of English Deism, in the seventeenth century, the question concerning miracles in Christianity has never been quite at rest. But there are times when it demands and receives special attention. In the last few years there have appeared in Germany several very interesting and significant utterances on the subject. In 1905 G. Traub published a pamphlet on "Miracles in the New Testament." In the same year Karl Beth (now in Vienna) put forth in the series "Biblische Zeit- und Streitfragen" his essay on "The Miracles of Jesus," and in 1908 that on "Miracle: a Discussion of the Problem and Its Principles," the former of which has appeared in English translation in the Foreign Religious Series (Eaton & Mains). In 1906-7 Wendt published his "System der christlichen Lehre," which includes a significant chapter on miracle. Schlatter's "Das christliche Dogma" (1911) contains brief but weighty utterances on the subject. But there have appeared several special discussions of the problem. In 1907 Stange published a discourse on "Das Frömmigkeitsideal der modernen Theologie. In 1908 appeared Seeberg's article on "Die evangelische Glaube und die Tatsachen" in the "Neue kirchliche Zeitschrift" (later included in the volume entitled "Zur systematischen Theologie"), and his article on "Wunder" (Miracle) in "Hauck's Realencyclopädie." Then, in 1908, Herrmann published a discourse on "Der Christ und das Wunder" (The Christian and Miracle), largely in reply to Stange and Seeberg. Shortly after this (1909) appeared a discourse by Rade on "Das religiöse Wunder." Finally, in 1910, appeared Wendland's book, "Der Wunderglaube im Christentum," which Dr. H. R. Mackintosh, of Edinburgh, has translated under the title "Miracles and Christianity" (Hodder & Stoughton, 1911). These discussions are all of real interest and value, and their total significance is all the greater because they represent the leading tendencies in the thought of the day. Seeberg, Stange, and Schlatter are leaders of conservative thought. Beth, too, though now more liberal, then wrote from a con-

servative standpoint. Wendt is a decided liberal, as is also Wendland, while Traub is even radical. Herrmann and Rade are Ritschlians.

Wendt's position is very frankly and clearly stated: miracles as special operations of God in the sphere of nature are not impossible, but they are quite unnecessary to faith. Faith has, however, a real interest in miracles in the spiritual sphere.

Stange, with clear insight, argues that the root of the difference between the "positive" and the "modern liberal" tendencies in theology lies, not in the particular points of doctrine or criticism, but in the fundamental notion of God and his relation to the world. It is because of its notion of God that modern liberal theology is disposed to eliminate the miracle. But in defending the miracle as an essential, constitutive factor in the Christian faith, Stange urges that it does not imply a breaking of the laws of nature. The chief significance of miracle lies in its evidencing, not the existence of God, but his living, willing presence to man even in nature. Miracle is the attestation of the living God. Against the popular notion that miracles are quite unnecessary to faith, Stange insists upon the significance of the fact that miracles have actually ever fed faith, and still do so, for therein is established fellowship with the living God. In one point, however, Stange's position seems seriously at fault. For him miracle is too much the child of faith; its function in the origination of faith is almost set aside. Seeberg's general position is not unlike that of Stange, and may be studied in the article "Miracles" in the New Schaff-Herzog Encyclopædia. The error of Stange as noted above he successfully avoids.

Schlatter is always interesting and original. He says: "The fear lest miracle damage nature and break her laws can arise only where the miracle is required—if it occur—of the natural factors. . . . Since, however, in the miracle God is the agent, the unshaken preservation of nature is an essential part of the process. . . . Only where a miraculous effect is expected from the natural agents, where things or men are expected to do miracles with an implanted miraculous power, where, accordingly, the miracle is severed from the thought of God, do we find conflict against nature and with it superstition. There is only one worker of miracles, that is God alone; for there is but One who can act creatively. . . . Where miracle has afforded a basis for dualistic tendencies there was applied a mutilated idea of God, which, it is true, held fast to the superiority of God over nature, but, on the other hand, forgot that the natural process is the result of his will, just the same as the effect that comes about miraculously. The inestimable gain which the miracle produces for us consists just in this: that it makes nature holy for us, because it gives us the certainty that God's almighty grace embraces the whole constitution of nature and orders all her operations."

Rade begins his discourse on "The Religious Miracle" with a reference to the words of a liberal clergyman in an article contributed to the Christliche Welt: "Miracles are *for us* [liberals of like standpoint] at bottom indifferent. We do not affirm that no miracles are possible—for that we cannot know—but we affirm that they are not necessary." That

clergyman explicitly recognized that for orthodox theology miracle is by no means indifferent. But Rade replies: "I desire, for my part, to set forth that *no* theology and *no* religion can dispense with miracle; that miracle rather belongs right properly to the origin and essence of religion: the two cannot exist without each other and mutually require each other. Herein I have not the least measure of apologetic interest, but am fully ready to let fall the notion of miracle if without it I can retain living religion." Rade defines religious miracles as "events which so touch a man that therein he becomes conscious of God." That which constitutes an event a miracle is, accordingly, nothing in the mere objective event as such, but it is its religious import and effect. For Rade the relation of the event to natural law is, at bottom, indifferent; yet in that the event reveals the agency of God it involves a clear transcendence of mere nature. And so he sees no reason why the pious man of the twentieth century should not experience a multitude of such miracles.

Herrmann's discussion, as one might naturally expect, is the most striking and interesting of all. Though taking as a starting-point his critical attitude toward Stange, he gives us a characteristically deep and broad discussion of the fundamental issues of the problem. Many who know him as a very "modern" theologian must be surprised at his old-fashioned view of miracle as something above and contrary to nature. "Schleiermacher and many others are of opinion that it is very well possible to think of an event as a miracle of God and at the same time to think of it as a member in the order of nature that subsists according to law. I will not conceal the fact that formerly I, too, followed this view. Now I reckon it as among the favorite means in dogmatic theology of veiling to oneself the hardness of the thought of religion." Jesus did not desire of his disciples "that they should exercise discipleship in believing miracles related by others, but he did expect of them that they should experience miracles and do miracles." "Something *supra et contra naturam* a man must call all that he holds to be actual in the domain of nature and yet cannot think of as grounded in the natural order of things." At the same time it is clear that Herrmann does not think of miracle as in any sense in conflict with nature. He insists, however, with all possible energy, that religion is grounded, not in nature, but in the free personal self-revelation of God. "Whoever believes in God is, in the stirring of his faith, convinced that he experiences things and can effect things that are not possible through nature. This way of thinking issues from the certainty that God reveals himself to us. To give up this is to give up religion." From all this it is manifest that Herrmann brings all real answer to prayer under the conception of miracle, and that he lays more stress upon the present experience of miracle than upon the reports of miracles past. But, because God did actually reveal himself by past miracles, he can and does renew the self-revelation through the report. This effect, however, does not take place uniformly for all men nor for any man in invariable connection with all the reports. So Herrmann deprecates every attempt to force a mere intellectual assent to the report. A miracle is no miracle except in so far as it is inwardly experienced.

BOOK NOTICES

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE

The Alchemy of Thought. By L. P. Jacks, Dean of Manchester College, Oxford, and Editor of the Hibbert Journal. 8vo. New York: Henry Holt & Company. Price, cloth, $3.00.

The most direct and effective way to advertise this book and certify its quality is to transcribe one of its noblest and most powerful passages, a passage which celebrates the superiority of religion to all apology and proof. In doing this we shall promote the interests of its author and publishers equally with those of our readers. We may give the book hereafter a more formal and critical notice. That being impossible just now, we hasten to let our readers taste for themselves. The passage we select is pitched in the keynote of Robert Browning's intellectually robust and spiritually buoyant affirmativeness. Here follows the passage without quotation marks: Religion is the consciousness of a spirit which knows itself to be one with the Highest. In Religion there is and must be something dogmatic, authoritative, irrevocable, even defiant. What Religion announces is a final decision, which may not be withdrawn, modified, or made the subject of negotiation under any circumstances whatever. It is the soul's ultimatum. If in one sense Religion is the humblest of attitudes, in a deeper sense it is the most exalted. It claims to overcome the world and to put all things under its feet. Religion is content with nothing less than the absolute submission of the entire range of human experience to itself. Opposition only quickens it into completer self-assertion, and the hour when its foes are most active is the hour of its firmest carriage. When the highest interests of the soul are being threatened, and the foundations of life are on the point of being swept away, Religion rises up with an answering menace and delivers its ultimatum in the teeth of the facts. "For this cause," it cries, "came I unto this hour. Yea, though He slay me, yet will I trust Him." It is the pillar of fire which burns at its brightest in the blackest night. It is the trumpet call of man's unconquerable soul breathing a challenge to the armies of doubt, sorrow, and sin. The majesty of Religion is self-supported, and her authority is never merged in that of her ambassadors. Her splendors are unadorned, and she needs no devices of man's wit to make her acceptable. She has no *alter ego*, and refuses to be identified with that which is voted good by the majority. She is no member of the Grand Committee of Human Interests. To pass off Religion as Morality, Art, Science, singly or together, is to mistake the viceroy for the monarch and to ignore the hiding-place of Power. She will not be harnessed to the yoke of any human purpose whatsoever, and suffers no man to commend her as a thing that is likely to please. Religion has no fellowship with idols; is never disguised; cannot be hidden under a phrase, nor revealed by a dance of thin abstractions. Of all the idols that usurp

her place, those are the vainest that are built up out of *words*—the vainest, but the most eagerly run after in every age that boasts enlightenment. They are set up in the market place; they deck the shop windows of Eloquence; men sell them for money in the House of God. Religion weeps over these things as Christ wept over Jerusalem; and again she drives them from the Temple with a whip of small cords. Before the overwhelming immensities of the universe, Religion alone remains unabashed. The doom of earth is written in the sky; human life, through uncounted generations, is but a breath breathed forth into voids of endless time; the sun and the planets short-lived as a dance of fireflies on a summer night. All is as nothing. To an imagination like Carlyle's, which has opened its arms to the terrors of Time and Space, or looked upon the littleness of man, as Dante's did, from the empyrean height, there comes a moment when Hope and Faith shrivel out of being and the very will to live expires. The soul is on the point of total collapse beneath the weight of the everlasting No. Then it is, when all seems lost, that the mighty heart of Religion begins to beat. She knows that her hour has come: "Out of the deep, O Lord, I cried unto thee, and thou heardest me." None save a being infinitely greater than the world would be aware of his own infinite littleness within the world. Religion is the soul of that being. It is the shock of the entire universe of sense that has to be met; the deeps of immensity have poured out their legions, clad in the iron raiment of inexorable law; armies of negation are encamped beneath the walls and battering at the gates. This is the challenge; and well may we say that *all* of it is needed, and nothing less would suffice, to stir the soul of man into that final act of self-expression which we call Religion. Unbroken by the cosmic challenge, Religion runs no risk of succumbing to any lesser strain. Summoned to action by the evils of the human lot, she gathers enthusiasm from the magnitude of her task. Just because she is the spirit of the Best she rises to her greatest when she knows and faces the Worst. Undisguised in her own majesty, she penetrates every disguise that is used to cover the malignancy of her foe. That evil should be extenuated or proved not to be; that black should be painted white; that the groaning and travailing of creation should be hushed up or put out of sight—this is no prayer of hers. Things are as they are; new names do not alter them; evil is evil, pain is pain, death is death; and it is only by accepting them in their naked reality that Religion can be true to herself. Let them be what they are, and she will deal with them. Let the sinner be a sinner and she will put her arms round him; let the sheep be veritably lost and she will recover them; let evil come armed to the battle and she will draw her sword; let the gloom thicken and her radiance shall glow like the noonday; let life be tragic and she will lift it up among the stars.

> When thou hearest the fool rejoicing, and he saith, "It is over and past,
> And the wrong was better than right, and hate turns into love at the last,
> And we strove for nothing at all, and the gods are fallen asleep;
> For so good is the world agrowing that the evil good shall reap":
> Then loosen thy sword in the scabbard and settle the helm on thine head,
> For men betrayed are mighty, and great are the wrongfully dead.

It follows that Religion is the deepest principle of unity among men. The challenge she answers, the burden she lifts, the shock she encounters and repels, is one and the same for all men everywhere. Wherever her authentic voice is heard, no matter what its language, we feel that it speaks for us *all;* the answer it makes is the answer we fain would give, the battle it announces is the battle we are yearning to win. Religion may speak in propositions to which we cannot assent; may practice rites we cannot join; may build altars where we can lay no offering. But let it once appear that these things represent the self-assertion of a soul that is winning the victory over the world—fearless of Nature, of Death, of Evil, of Immensity—and who will not thankfully proclaim that *his own* cause is being pleaded before high heaven? who will not acknowledge that these brave ones are holding the fort where his own soul standeth in jeopardy? Shall there not be deepest blood-brotherhood between them and us? Shall not love go forth, unfeigned and entire, toward these masters of the fate that threatens us all? Is it not enough for unity that all men have one terror to face, one shock to encounter, one world to overcome, one death to endure? Are not the ultimate terms of the human compact wholly fulfilled by any soul of man that shows us the way in bearing up against these things? Need we inquire into the secret of his endurance and refuse to accept him until he has answered—when once we have seen that he endures? The spirit that is in Religion is that of uncompromising loyalty to the Highest. Its fealty is entire and requires no confirmation by an oath. It lives in the whole, loves the whole with a patriot's devotion, and passes into utterance, or into action, "with the felt strength of the universe at its back." Religion stands by a Cause; but this rests on no reasoning, for it is the Cause of Reason itself. Religion is not afraid of its future, suffers from no sense of insecurity, and speaks in language that is both triumphant and serene. Religion, therefore, does not apologize for itself, does not stand on the defensive, does not justify its presence in the world. If theorists would vindicate Religion, they may do so; but Religion comes forth in the majesty of silence, like a mountain amid the lifting mists. All the strong things of the world are its children; and whatever strength is summoned to its support is the strength which its own spirit has called into being. Religion never excuses its attitude, and when at last a Voice is lifted up it simply chants the Faith, until the deaf ears are unstopped and the dead in spirit come out of their graves to listen. There is nothing so masterful; and it speaks as one who has a right to the mastery. It is the major control of thought, to which all systems whatsoever bear witness, either silent or confessed. Authority is not what it requires, but what it confers. Its voice is peremptory but not violent, convincing but not tyrannical, and every truth that it announces passes insensibly into a command. Its indicatives are veiled imperatives; and no hypothetical proposition ever escapes from its lips. So that, unless a man is overborne by his religion, we may truly say his religion is vain. Religion depends on no favorable conditions. It is a vain thing when we say one to another: "Go to, now; let us make a garden in a sunny

spot; let us create a soft atmosphere of happiness such as Religion loves; let us build a mighty hedge of argument to shield this tender plant from the ravages of the east wind." To argue thus is to look at life from the wrong end. It is not in man to make Religion what he would have her be, but only to be what Religion is making him. As weak, she makes him strong; as defeated, victorious; as naked, she clothes him; as exposed to every desolating wind, she wraps her mantle around him and he is safe. Were it easy for the natural man to believe in God there would be no such thing as Religion; were even the argument for morality a mere conclusion from premises there would be no such thing as doing right. Unless the soul were greater than its arguments it would never see the gaps in its own logic; unless it were mightier than its deeds it would never be aware of imperfection; and it is only as conscious in himself of a Rational Will which is fully expressed in none of his achievements, either of logic or of life, that man is able to assert himself above his failures, and bridge the gaps between the actual and the ideal. "The righteous man," says Kant, "may say: I *will* that there should be a God; I *will* that, though *in* this world of natural necessity, I should not be *of* it, but should also belong to a purely intelligible world of freedom; finally I *will* that my duration should be endless. On this faith I insist and will not let it be taken from me." To many who have inherited the Christian temper it may seem at first sight that statements such as these are at variance with the essential character of the spiritual life. That life is, before all else, meek and lowly, gentle and peaceable; it vaunteth not itself, is not puffed up, is not easily provoked. Its note is self-repression, not self-assertion. The humble, the contrite, the broken-hearted are its chief exponents, and the most perfect symbol of its spirit is the little child. It does not strive nor cry, nor smite with the sword; its language is a prayer of submission and not a challenge; its deeds are the healing acts of love. Such a rejoinder is true in all that it affirms and false in all that it denies. Every one of the qualities here affirmed is truly predicated of Religion, and Christianity in particular bases on them its claim to represent the highest stage in the evolution of the religious life. But these finer qualities are often commended in language and illustrated by examples which suggest that they have their original spring in some weakness of the soul. They are, rather, the most perfect fruit of the soul's strength, daring, and energy. Forgetfulness of this has, perhaps, done more than all other causes put together to discredit Christianity in the modern world. Among other damage it has given occasion to the invective of Nietzsche, and to the whole literature of the self-assertion of unconverted Man. The summit-truths are always the easiest to pervert. And the doctrine which makes Religion the refuge of the weak, and declares that only failures are ever beaten to their knees, is precisely such a perversion. For what is self-repression? Is it merely the turning of one's back on each particular object of desire, or the shutting of one's ear to every voice which cries "Lo here, lo there"? Were it only this, there would be no denying that in Nietzsche's philosophy Christianity has met its overthrow. But self-repression means infinitely

more. Its essence is not the negative abandonment of the particular, but the dynamic grasp of the universal; not the mere forsaking of the husks, but the rising up in the total strength of manhood and the arduous climbing of the path which was so easy in descent. Self-repression is self-assertion—or it is nothing. It represents the developing attack of the spirit on the Object of supreme desire, wherein the beggarly elements are not destroyed but transmuted—first compelled into unconditional surrender and then enlisted and taken up as the working forces of the great design. The fruits of the spirit in all their mildness and sweet reasonableness are thus the fruits of the world that has been overcome; and the world is not overcome by running away from its perishing shows. The great-heartedness of Religion craves expression and must be expressed. There is a moment in the act of worship when neither the prayer of contrition nor the hymn of adoration will satisfy, when the Will breaks the leash of constraint with which the understanding has held it back, and launches itself in triumphant affirmation, and with the full force of its argument within it, against all that is irrational, dark, or terrible in the world. The precautions of apology and self-defense are now abandoned; the baggage train is emptied and left behind; the soul ceases to parley with Principalities and Powers, and, in a joy that is free from all fetters, lifts on high the battle hymn of its faith with its deep refrain of "I believe." This moment is the very consummation of worship, gathering into itself the meaning of all that has gone before, and precluding a yet greater moment when faith passes into action and truth becomes a deed. When sincere, there is nothing which so stirs the pulses of the spiritual life, nothing which puts such power into the arm of the Good. Religion, no longer entrenched behind bulwarks, is now seen marching into the open like an army with banners, the Ark of the Covenant in the midst, and the trumpeters going on before. Isaiah and Jesus had no other conception of Religion than this. They spake with authority, and the note of triumph was in their voices. When they argued it was unto conviction. The sense of power, dependent on no temporal suffrages whatsoever, rings out in every prophet's cry. The attitude of self-defense is foreign to the prophet; he must always attack, must always be of good cheer; must always go forth conquering and to conquer.

> Gladness be with thee, Helper of the World!
> I think this is the authentic sign and seal
> Of Godship, that it ever waxes glad,
> And more glad, until gladness blossoms, bursts
> Into a rage to suffer for mankind
> And recommence at sorrow.

The Building of the Church. By CHARLES E. JEFFERSON, Pastor of the Broadway Tabernacle, New York city. 12mo, pp. 306. New York: The Macmillan Company. Price, cloth, $1.25, net.

THE Yale lectureship on preaching has been held by many men prominent in the church on both sides of the Atlantic. The names of Beecher, Brooks, Simpson, Burton, Dale, Horton, Forsyth carry their own mes-

sages concerning the gladsome gospel of God. The beginning preacher cannot do better than invest in the volumes published by these eminent men, and learn from them the secret of effectual service for Christ and his church. An honorable place must be given in this company of the seers and servants of God to the pastor of the Broadway Tabernacle, New York city. When the present cathedral-like structure was dedicated in 1905, the services continued during the entire month of March, and the manysided interests of the church, local and general, denominational and catholic, were carefully discussed by the ablest experts available. Dr. Jefferson has to his credit no less than fourteen volumes, of which special mention must be made of Things Fundamental and The Character of Jesus; they consist of sermons delivered in his own church. He has been a builder throughout his ministry. It is a tribute to the value of his work that a large percentage of college students attend the services of his church, and find in his preaching that which helps them to mold a high type of Christian manhood and womanhood. What such a man has to say on the work of the ministry deserves careful consideration. His volume of Yale lectures is a timely publication. The subject of the church is one that is engaging the serious thought of many. It is here discussed with a sense of the gravity of the situation and with confidence that the triumphs of the church are to be greater to-morrow than any yesterday. Moreover, this is not a book of theories and generalizations. It is virtually a report of what this successful pastor is doing in his own church. It could have been written only from the field, and by one whose vision is clear, whose experience is wide, and whose outlook is hopeful. This book will, therefore, instill the spirit of courageous optimism; it will also enlist the consecrated services of young men with the best gifts for Christ's church, which offers a field of opulent opportunities. The purpose of these lectures is to emphasize the primacy of the church in the community, to which it is indispensable. They are addressed to the preacher, who is the leader of the church, and who is finally responsible for the kind of influence which it exerts. It is well to be reminded from the New Testament that the church is the divinely ordained agent for the spread and continuance of Christianity in the world. Nothing can take its place even in this modern life, with its social problems, its philanthropic endeavor, and its educational emphasis. "Whenever the church prospers, society improves. Whenever the church languishes, society degenerates. When the church is vigorous and spiritual, the social atmosphere becomes bracing and clear; when the church becomes worldly and corrupt, the sun is turned into darkness and the moon into blood." If the preacher is assured of this truth, he will magnify his office, and realize that there is no calling where so important and needed a work can be done which will bear on the welfare of his country and the world. But the work of church construction must be done in a spirit of concentration and consecration. "A church is a brotherhood, a school for training in fellowship, a home for the cultivation of the social virtues and the human graces, a society in which men are bound together in sympathy and holy service by a common allegiance

to the Son of God." The minister's first business, then, is with his own church; and the immediate task is not to Christianize the world, but to Christianize the church. The author is dealing with strategic issues in the following words: "When you straighten out the tangled relations of your church members to one another you are contributing to the solution of social problems everywhere. When you soften class antipathies and racial antagonisms within your congregation you are helping to solve the most baffling of the world complications. When you induce all sorts and conditions of men to live together as brethren in your own church communion you are hastening the day when men the wide world over shall be brothers." The urgent need for the personal note is struck in the lecture on "Building the Individual," and a strong word is spoken on behalf of pastoral duty. "It is because preachers do not come close enough to individuals that they sometimes form an unhuman style of speaking. . . . The preacher who allows his eye to wander long from the individual man is destined to lose power as a preacher." One mission of the minister is to build moods and tenses and make his church the warmest and most effective brotherhood in all the town. To this end it must have the atmosphere of reverence and worship, of faith, hope, and love, which belong to a soul of large dimensions. And the church certainly has a soul. Let the preacher study the signs of the times, and feel the throb of the world, and be moved by the appeals from Macedonia; but his work, first and last, is within the limitations of his own church. It is here that he must fulfill his ministry of reconciliation and redemption, enlightening the individual conscience, encouraging his people in works of mercy and justice, educating them to perform their duties efficiently, deepening their spiritual life, and increasing their love and joy. If he is a true builder the minister will remember that he is a collectivist in his vision but an individualist in his method. Who has said that the ministry is an effeminate calling and that the church is an effete institution? The author does not hesitate to point out the defects and failings of the preacher, but it is done in a spirit of kindness and concern for the preacher's larger usefulness. Besides, it is far better to have one of our own show us our omissions and commissions than to be forced to listen to the secondhand counsels of an outsider. The lecture on "Building the Plan" suggests the need for system and stability on the part of the preacher. A great deal is here said about the subjects of sermons, public reading of the Scriptures, preparation for public prayer, and other matters touching enduring effectiveness. The last lecture throws the searchlight on the minister's personal life, which must be renewed and refreshed by continuous communion with Jesus Christ. Note these words: "There are no golden ages in Christian history, save those made golden by tongues kindled by coals from off God's altar. The preacher holds the keys which unlock the gates of all earth's prisons. The whole world brightens when a man appears able to unfold in syllables of fire the unsearchable riches of Christ. Preaching has had a glorious past. Its future will be more glorious still. The printing press will never supersede the human tongue. Books will never drive out the spoken word. So long as the heart is

human, so long will it respond to a tongue full of grace and truth. Never has the world been so rich in printing presses as now, and never have churches been so clamorous for preachers." If the teachings of this book are carried out quietly and persistently and prayerfully, there will be such a revival in the heart of the preacher and in his church as will make for the speedy redemption of the world.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE

Edgehill Essays. By ADRIAN HOFFMAN JOLINE, Author of "The Diversions of a Book Lover," "At The Library Table." Crown 8vo, pp. 226. Boston: Richard C. Badger. Price, cloth, $1.50.

HENLEY wrote that "essayists, like poets, are born and not made, . . . and seem to write not for bread nor for a place in society, but for the pleasure of writing." These eight essays were written in a New Jersey cottage on the brow of a hill. Subjects: "About the Book Shelves," "The Quest of the Autograph," "Reflections of an Autograph Lover," "A Certain Affectation of the Great," "A Georgian Poet" (Akenside), "A Famous Reviewer" (Jeffrey), "Manners Makyth Man," "The War on the Colleges." The author thinks Bancroft's histories are now but little read, though not yet old. He says that Bancroft "loved sonorous sentences and solemn platitudes. It is difficult to imagine a modern historian adorning his tale with such a purple patch as this, for example: 'What though thought is invisible and even when effective, seems as transient as the wind that raised the cloud? It is yet free and indestructible; can as little be bound in chains as the aspiring flame, and when once generated, takes Eternity for its Guardian.'" He quotes and comments on a specimen of Bancroft's attempts at verse:

> "'With my own hands 'twas sweet to climb the crag,
> Upborne and nourished by the mountain air,
> While the lean mules would far behind me lag,
> The fainting sons of indolence that bear.'

The spectacle of Mr. Bancroft, climbing a crag by his hands, unsupported by legs but sustained by air, followed by a number of emaciated mules and several fainting 'molly-coddles,' would certainly have aroused deep and soul-stirring emotions in the bosom of the beholders." He also gives us a sample of Akenside's worst: "In one of his *Odes*, which seem to our modern taste so absurd and which were never esteemed, Akenside apostrophizes, 'Thy verdant scenes, O Goulder's hill,' and its 'steep aërial way,' beseeching it to

> 'Call thy sprightly breezes round,
> Dissolve this rigid cough profound.'"

Mr. Joline tells us that a gentle critic in the Hartford Courant charged him with "rambling along with the irresponsibility and indirection of a child playing hookey" and called him "an ass"; at which Mr. Joline exclaimed with the amiable Hebrew who was denounced as "a thief, a liar, and a scoundrel," "But oudside of that I'm all right, aind I?" Our essayist,

himself a lawyer, writes out of experience and observation thus: "The young lawyer in search of a practice should be an object of commiseration. It is all so much a matter of chance that he is apt to be sadly discouraged at the outset in his quest of clients. Brains count, it is true, but brains must come into contact with opportunity to achieve success, and the time when the conjunction is to occur, if it is to occur at all, seems often remote and the waiting is tedious and exasperating. It may never come, and the failure leaves the victim in depression and penury. In any event, the aspirant experiences a long discouragement, and is again and again on the point of abandoning his profession." Another of his sayings is this: "The light of Victorian poesy faded with the passing of Browning and Tennyson, and went out altogether when Swinburne joined the ranks of the immortal dead. Already the priests of the new thought are telling us to forget Browning and Tennyson; but they are giving us nothing to fill the void left by the vanished masters. Yet the poet will come again. Men remain the same and in fullness of time the inspired singer will reappear. Meanwhile the mediocre will prevail in poetry, keeping the lamp burning, however dimly, until the flame bursts forth again in brightness." Mr. Joline's longest essay is on Jeffrey, the great reviewer and critic, the famous editor of The Edinburgh Review. Of this grim and dreaded censor of men and things and writings we are given many sidelights and intimate glimpses. Comparing him and Walter Scott, one spoke as follows: "Jeffrey has a singular expression, poignant, bitter, piercing—as if his countenance never lighted up but at the perception of some weakness in human nature. Whatever you praise to Jeffrey, he directly chuckles out some error that you did not perceive. Whatever you praise to Scott, he joins heartily with yourself, and directs your attention to some additional beauty. The face of Scott is the expression of a man whose great pleasure has been to shake Nature by the hand; while to point at her with his finger, has certainly, from his expression, been the chief enjoyment of Jeffrey." Carlyle, who was much indebted to Jeffrey, and even for financial gifts in time of penury, wrote of him: "A true Newspaper Critic, on the great scale; no priest, but a Concionator! Yet on the whole he is about the *best man* I ever saw. Sometimes I think he will abjure the Devil (if he live) and become a pure Light. Already he is a most tricksy dainty beautiful little spirit; I have seen gleams on the face and eyes of the man that let you look into a higher country. God bless him!" Mrs. Carlyle wrote thus of two guests at the Carlyle home: "Lord Jeffrey came unexpectedly while the Count [D'Orsay] was here. What a difference! The prince of critics, and the prince of dandies. How washed out the beautiful dandiacal face looked beside that little clever old man's. The large blue dandiacal eyes, you would have said, had never contemplated anything more than the reflection of the handsome personage they pertained to, in a looking glass; while the dark, penetrating eyes of the other had been taking note of most things in God's universe, even seeing a good way into mill stones." In the Reminiscences, Carlyle describes a scene in his own home at Craigenputtoch: "One of the nights

there, . . . encouraged possibly by the presence of poor James Anderson, an ingenious, simple, youngish man, and our nearest gentleman neighbor. Jeffrey in the drawing room was cleverer, brighter, and more amusing than I ever saw him elsewhere. We had got to talk of public speaking, of which Jeffrey had plenty to say, and found Anderson and all of us ready enough to hear. Before long he fell into mimicking of public speakers, men unknown, perhaps imaginary generic specimens; and did it with such a felicity, flowing readiness, ingenuity, and perfection of imitation as I never saw equaled, and had not given him credit for before. Our cozy little drawing room, bright-shining, hidden in the lowly wilderness, how beautiful it looked to us, become suddenly as it were a temple of the Muses! The little man strutted about full of electric fire, with attitudes, with gesticulations, still more with winged words, often broken-winged, amid our admiring laughter; gave us the windy, grandiloquent specimen, the ponderous stupid, the airy ditto, various specimens, as the talk, chiefly his own, spontaneously suggested, of which there was a little preparatory interstice between each two. And the mimicry was so complete, you would have said not his mind only, but his very body became the specimens, his face filled with the expression represented, and his little figure seeming to grow gigantic if the personage required it. At length he gave us the abstruse costive specimen, which had a meaning and no utterance for it, but went about clambering, stumbling, as on a path of loose bowlders, and ended in total down-break, amid peals of the heartiest laughter from us all. This of the aërial little sprite standing there in fatal collapse, with the brightest of eyes sternly gazing into utter nothingness and dumbness, was one of the most tickling and genially ludicrous things I ever saw, and it prettily winded up our little drama." Of Jeffrey's habits of work, Charles Pebody wrote: "He never took up his pen till the candles were lit. . . . He did most of his work in those fatal hours of inspiration from ten at night till two or three o'clock in the morning. . . . His manuscript was inexpressibly vile; for he wrote with great haste, . . . generally used a wretched pen, . . . and altered, erased, and interlined without the slightest thought of the printer or his correspondent. . . . The explanation is, of course, the usual one with men of Jeffrey's temperament and genius. He had a horror and hatred of the work of the desk. . . . His favorite hours of reading were in the morning and in bed, unless he had to deal with a subject of peculiar dignity, and in that case he read it up . . . at night; for he had a notion that hints and suggestions, facts and thoughts, illustrations and authorities, picked up promiscuously over night, assorted themselves in sleep round their proper centers, and thus reappeared in the morning in logical order." This lawyer-essayist, an experienced observer of morals and manners, reports present-day degeneration in both. Of one very serious breach of good manners, he writes: "An excellent young American, then recently graduated from one of our best colleges—which, with a fond but mistaken pride, we call 'universities'—some years ago, in company with a fellow American, was sauntering through the lovely gardens of New College, Oxford, and, tempted by the smooth grass, reclined thereon while

each indulged in a cigar. To them appeared of a sudden a venerable guardian who, without uttering a word, beckoned mysteriously to them. Impressed by his age and majesty, they arose and were led by him beyond the gate, where he requested them to turn about and view that sculptured relic. 'What do you see?' he asked in those sepulchral accents common among venerable Britons in authority. They said that they had observed that gate and had admired its beauty. 'But,' said the solemn dignitary, 'what do you read there?' They deciphered the inscription 'Manners Makyth Man.' 'Gentlemen do not smoke in the gardens of New College,' said the white-haired custodian. Certain laws of decency may not be violated without causing decay or degeneracy in the moral fiber of the offenders. The youth of either sex who habitually disregard the obvious requirements of politeness—a word now almost obsolete—and who are absolutely unconscious of the rights and the feelings of others, are surely not to be expected to aid materially in the development of altruism, to devote themselves to promoting the good of mankind, or to accomplish much in advancing the cause of common humanity. The modern idea that young people, at least those of the more prosperous orders of society, are to be indulged to the top of their bent, that they are to be entertained and amused at the expense of their elders, that they are to have 'a good time' because in due course they will become old and cannot, is largely the efficient cause of their folly and their indifference to the demands of ordinary courtesy. It is responsible for the misfortune that the majority of our young people, principally alas! of our young women, are inclined to be vain, heedless, self-willed, and noisy. The conduct of a drove of them in public leads us to wonder if indeed these are the heirs of all the ages, the best result of our highly organized civilization. One manifestation of the rudeness of the day and of the growing disregard of considerations of propriety is typical. Men, and commonly young men, now smoke in public or semipublic dining rooms when women are present. This breach of the law of good manners is not peculiar to boys; I have seen with disgust a distinguished American diplomat indulging himself in this unpardonable assault upon the canons of good behavior. Smoking is not a grave offense when it is practiced in a proper place: far be it from a confirmed smoker of nearly fifty years' standing to utter a fanciful objection to it; but there are many otherwise sociable and admirable people to whom the odor of tobacco, and especially of cigarettes, is exceedingly offensive, particularly when they are only half through dinner. The man who is most devoid not only of manners but of morals is the cigarette smoker who puffs the acrid, noisome fumes in your face at all times and in all seasons, even at your breakfast table, and adds insult by depositing the ashes and the 'butts' on the floor, on the table, or in any place which may be convenient for him, while the smoldering, nauseating remnants poison your air and upset your digestion. For this shameless offender, boiling oil and melted lead are scarcely adequate punishments. The gross abuse of smoking in dining rooms of hotels and restaurants, and many other places has become a brutal outrage. It is a modern abomination." The worst outrage is the smoking in a room

where other persons are eating. There are even smokers who do not like to have to eat smoke with their meals. To-day most of the smokers are riding roughshod over the rights of other people as if they regarded them as too few or too contemptible to be entitled to consideration. There are hotels where smoking is allowed in every eating-room. No one can escape it except by having his meals served in his room at an extra expense. It is as it would be on a passenger train, if smoking were allowed in every car, and the whole train made as stenchful and foul as the smoking car usually is. For the comfort of travelers smoking is prohibited, except in one car, and in railway stations, in women's cabins on ferryboats, in subways, and in many other places. It is a disgusting and cruel outrage for a hotel to provide no eating-room where persons to whom tobacco-smoke is sickening or offensive, may have unpolluted air to breathe while taking their meals. Guests are as much entitled to clean air as to clean food and unpolluted drinking water. Any hotel that allows smoking in all its eating-rooms should be understood as announcing, "The patronage of people who dislike tobacco smoke with their meals is not desired: we make no provision for their comfort." Complaint against ill-mannered and brutally selfish smokers is grave enough, but there is a still more serious ground of complaint against the tobacco smokers. If reports be true they are responsible for enormous destruction of property and life, as in the burning of the capitol at Albany, the great fire in Bangor, Me., the death of 141 employees in the shirt-waist factory in New York, and similar cases innumerable all over the land. Is there to be no relief and no redress? The dynamiters in Los Angeles killed only 121, and a great ado is made about it. What about the larger destruction of lives by cigars and cigarettes? Is nothing to be done about that?

Hard Labor and Other Poems. By JOHN CARTER. 12mo, pp. 79. New York: Doubleday, Page & Co. Price, cloth, $1.

A CONVICT'S verses, twenty-six poems in all, shades of the prison darkening most of them, the literary output of an anonymous criminal; verses of such quality that, while the author was in prison, they appeared in such magazines and periodicals as the Century, Lippincott's, the Cosmopolitan, and Harper's Weekly. Sixteen of these poems, grouped beneath the heading "Under the Lash," seem to have been written in prison. Ten of them are under the heading, "In the Greater Prison," which is what the released convict, with the prison brand on him, is likely to find the outside world to be. These are the first prison poems that have met our eye since Oscar Wilde's "Ballad of Reading Gaol." We are not told who this criminal is, nor what was his specialty in wickedness, but he seems a cleaner person than Wilde. Each case is somewhat pathological, as both belong among the abnormals. Normal man is not a criminal. Reading the thin little book before us, we wonder and grieve that a man with such mental capacity and education, such sensitiveness of nature, such acquaintance with fine ideals, such literary taste and accomplishments, such depth and native richness of soul, should have gone wrong, being led captive by

the Devil at his will. He is a musician, a linguist, a poet. He has had high opportunity and flung it away. Somebody loved him, educated him, polished him, told him about God, taught him to pray, yet he despised it all and went to the dogs in spite of them. A man, almost foreordained to heaven by his privileges, went to hell. What made him do so foolishly and wickedly? Now, as always, the most likely guess is "Drink." That trips more men and tumbles them out of their self-control and self-respect into the mire than all other causes put together. An Irish laborer, who knew by experience the truth of what he was saying, said to the writer of this notice: "Ivery saloon is a recruitin' station for hell. The Divil has his agint behoind the bar. And if he can get a man to take wan glass, he telegraphs to hell, 'I've got another victim.'" This "John Carter," whose real name is hid, had kept noble company, probably was born to it. In prison he looks around on his fellow criminals and writes a "Ballade of Misery and Iron," in which he cries, "Have mercy on these my comrades, Lord!" Who were his comrades there? He tells us: "Cut-throats and thieves, a murderous crew, the 'Devil's Own Brigade,' with haggard faces and trembling knees, eyes that shine with a weakling's hate, lips that mutter their blasphemies, murderous hearts that darkly wait." There they are in the grim prison, bearing upon them different brands of shame, enemies of society, a menace to mankind, "ruled by a wave of the hand, watched and bolted and barred." At the close of the hard toilsome day, in the work shops, "the line forms sullenly: there is no sound, save the jailer's sharp voice that rasps its 'Forward, march'! The shuffling feet move onward through the arch; locks clatter in corridor and cell; and in weariness profound most sink unconscious to a dreamless sleep, while some few, through the night-long vigils, weep on their iron cots; some weep silently and others curse and hate." What is "John Carter's" state of mind while in prison? Hear him groan: "How weary are the hours! The long, long years how slow!" Hear him confess that his guilt is greater than that of most others, because *he knew so well the better from the worse;* and therefore his soul suffers penalty a thousand fold: and when a voice says: "You filled your cup; why should you not then drink it?" he replies: "The words are just." "They did no evil in imprisoning me." As for penitence, this is what he says: "Four gaunt years have I moldered in this place. Am I not then repentant of my sin? I know not, for my heart is dead within." "John Carter" knows God. Great music seems to him something divine, and he cries, "Hark! in the mystery of the pure strain God is awake." Chafing against being shut up in prison, he says: "Maybe it's God's command, but some of us call it hard." He doubts if those who draw away from him their garments' hem are, after all, so spotless innocent as they pretend to be, and asks: "What punishment shall an Almighty God reserve for them?" He is bitter toward "the cant of folk 'forever with the Lord,' whose solemn-folded hands," he thinks, "are steeped in slime." He tells of one who charges his fate on God and flings scarred hands to the sky, cursing the God who made him capable of being something worse than the meanest brute; and of another whose first-born son

has died and who calls God a robber, crying out, "How can I say to an Almighty Thief, 'Thy will be done'?" Bitterness and hatred rankle in the rebellious soul. In one poem, "John Carter" sees for himself only a shattered life, hard labor, brooding, and at the last a few square feet of earth. How desperate and bitter he is, judge from his words: "What care I for your jargon of New Birth? Why should I strive again, only to fail? To have my sin atoned, my shame forgot, to rise triumphant to a Love-God's breast, I crave not. Ruthless I lived; unpitied let me rot." One of a sinful man's bitterest thoughts, if he has any shred of manhood left, is of the misery he has brought upon those to whom he owed consideration, gratitude, and love, whose love for him he has crucified upon a cross of shame. No wonder he calls himself "infamous wretch." In one of his poems this criminal, in sudden agony, forces his lips to unaccustomed prayer, and cries: "Spite of my unbelief, if thou art God, and if thou wilt guard her who hath not sinned against thee, who hath not mocked thee in her deepest grief, then my mouth shall revile no more, O Lord." He will cease blaspheming on condition—namely, if God will do what he bids him do; otherwise the Almighty whom he has defied, must stand and take his creature's insolence and insults! She, the woman whom the convict pleads for, needs most of all that God should guard her from the cruelty of such as he is who, having broken her heart, attempts to drive this bargain with God, who needs no request or hint from him to watch over and comfort a worthy woman covered with humiliation and stabbed with anguish by a "ruthless" (that is his own word) and wicked man. He writes of her "faithful love dishonored long ago," and "dark remorse that fills the age-long nights" for him. This remorse seems the only thing left that has power to wring his heart. One convict remembers "blue eyes and hair of gold and lips so red," and then prays: "Have not pity on me, O Lord; have pity upon her!" Why did not *he himself* have pity upon "her" when he was tempted to bring shame and anguish on her by his wickedness? Then she would not have become an object of pity to men and angels, and the compassionate Father of men. But "O Lord, come and undo what I have done" is the prayer that often goes up from our poor sinning souls; and if it is sincere and not maudlin, not merely emotional, but purposing reform, then He who loved us and gave himself for us hears our cry and helps us to make atonement by a better life. "John Carter" sings of the occasional reawakening, within his soul, of "dim creeds long since outcast." What if he should take to his heart those creeds which he long ago cast out? What if he should let them make their nest and sing in his soul? Might not his feet be lifted out of the miry pit of horrible clay and put upon a rock, and a new song be put in his mouth? One of the early verses says: "I who have sinned and gone astray, voicelessly to a far God pray." If he had prayed in simplicity and godly sincerity, the "far God" would have drawn nigh to him. In the book of verses we are noticing the convict, after "six barren years of shame," is released, but presently finds the outside world to be for him only "the Greater Prison." Deciding that he would rather be in

the smaller prison, he writes: "I will go back to those for whom I cried, outcasts and thieves, and slayers of their kind. . . . I pray you, comrades, open wide your gate; nay, pity me not, I was with you of late." The poem says that Oscar Wilde, who sang of Reading Gaol, knew all that he could learn of what lies behind the eyes of prisoners, whom this poet calls "my friends." But while Wilde looked out longingly through prison gates to the outer world, this imitator of Wilde in some other things differs in that one thing, for he says to us:

> "To me that firm-bolted grate,
> Through which Wilde could but gaze disconsolate,
> Seems but a lattice where Delight keeps tryst,
> And they, whose sins ye think beyond all cure,
> To me are holy, in that they endure."

To him cut-throats and thieves, a murderous crew, the "Devil's Own Brigade" (that is what he calls them), are holy! And as for Heber's great hymn, "Holy, Holy, Holy, Lord God Almighty," "John Carter," if he means his verses, would cry, "Away with it!" Where does such a man belong? Closing this notice of a prisoner's book, we opened a new book entitled The Theology of a Preacher, by L. H. Hough, and on page 41 read this sentence: "The blighting tragedy of life is when a man turns from the good he knows to be good, to the evil he knows to be evil."

HISTORY, BIOGRAPHY, AND TOPOGRAPHY

The Leaves of the Tree. Studies in Biography. By Arthur Christopher Benson. 12mo, pp. 454. New York: G. P. Putnam's Sons. Price, cloth, $1.50.

Eleven studies of Bishops Westcott and Wilkinson and Lightfoot and Wordsworth of Lincoln; of Henry Sidgwick and Professor Newton and Frederic Myers and Henry Bradshaw and Charles Kingsley and Matthew Arnold and J. K. Stephens, all of whom the author knew intimately. The title of the book is somewhat fanciful, enigmatical enough to make the author think it necessary to explain it at length. The Introduction says: "In the portraits which I am going to draw, I mean to try to make them illustrative of character rather than mere records of personality. I do not mean that I am going to force my portraits to conform to a type, but I have searched for types rather than for features. Everyone, after all, is unique; but, for all that, one may divide human beings into broad classes, and I have chosen my figures for contrast rather than for individual distinction. In estimating a man, like a work of art, one has to discover what his aim was, and how far he realized it. It is the closeness of realization, rather than actual performance, that is interesting and inspiring. The lives that are worth depicting are lives lived on a conscious design, however meager may be the materials in which the actor has worked. The lives that are not worth regarding are the drifting existences, the lives whose sails are filled with the breath of others' thoughts, and which veer and tack without a port or a goal. A

conscious aim, no matter how simple, is what glorifies a life. A purpose formed and held to—modified, perhaps, and enlarged—is the measure of the divine." Of Bishop Wilkinson the author writes: "It was always said of him that he was 'converted' by his own first sermon. The doctrine of conversion played so large a part in Wilkinson's life that it demands a few words, because it is so often misunderstood. Conversion, in its perverted sense, is often used to describe a sort of mental crisis in which, under the influence of hysterical excitement and rhetorical intoxication, the spirit is hypnotized into an experience so abnormal that it often has a permanent effect on character, and has in retrospect the appearance of a divine interposition. That was not what Wilkinson meant by conversion. He believed, indeed, that it often came suddenly upon the soul, but that it was only a natural step in a series of causations, like the parting of the avalanche from the snowfield. What he meant by it was a realization of truth, of the personal relation with God, so vivid and indubitable that the soul could never be in any doubt again as to its redemption and its ultimate destiny. But he believed that this might be a tranquil and a reasoned process, though in the case of sin-stained lives he was inclined to feel that the break with the past must often be of the nature of an instantaneous revulsion, a sudden perception of the hideousness of sin, and a dawning of the light of God. With Wilkinson there was never any period of despairing uncertainty; but it seems that this placid faith did pass through a crisis, of which his first sermon was the crowning incident. He never had any doubt as to his vocation, but the necessity of summarizing the grounds of his faith and stating them in public before a congregation for which he felt a spiritual responsibility, did awaken him to the recognition as a concrete force of what he had previously known rather as an abstract truth." Wilkinson visited Bishop Benson when A. C. Benson was a boy. This is the impression made on the boy: "His talk was the most wonderful thing about him. I had been brought up in a very ecclesiastical household, where there was no lack of unaffectedly serious, and even religious, conversation. But Wilkinson talked about spiritual experience, about daily experience and discipline of character, about joys and sorrows, in a still more natural and intimate way. I do not know how the effect was produced, but he made religion and goodness, faith and holiness, the most beautiful and desirable things in the world. He spoke with no insistence or confidence, but as if these were the things which we all naturally cared about and thought about; and he had a way of turning his appealing eyes, with their half-mournful smile, from face to face, as if to include all, and to extract confirmation of his own experience. I cannot claim to have been a very spiritually minded boy, but though Wilkinson talked thus at every meal, at every session, out walking or riding, I can only say that my own desire was that everyone else should be silent and let me listen to him. The thing was so beautiful and simple, so utterly without egotism or parade, that it wholly fascinated me. My father himself seemed transfigured by the contact, and showed a combined subtlety and simplicity of spiritual feeling which I had hardly expected him to

express, because he had before often seemed to me to mistrust emotional religious talk. But there was even more to come. I had to return to Eton a day or two after. What was my ecstasy of delight when this mysteriously reverenced and adored man, after breakfast on my last morning, asked me to walk with him; and, pacing up and down the winding walks of the dense shrubbery and along the orchard path, spoke to me with an incredible perception and delicacy of the difficulties of school life and the need of keeping the love of God alive in the heart. I could not answer him, but I drank in his words. On our return to the house he took me to his bedroom; we knelt together by the bed; he prayed with me in quiet words, and then, drawing me to him, blessed me with tender affection. I was accustomed to go back to school in those days with an almost tearful reluctance at leaving the affection and amenity of home. But that day I went off in a strange glow, only anxious to put into practice those sweet and strong counsels, and conscious, as I had never been before, of the width and nearness of the enfolding heart of God. I loved Wilkinson with the sudden and ardent affection, given utterly and unreasoningly, of a growing boy; and the thoughts of being what he would wish me to be, and of acting as he would have me act, were potent with me for many weeks. I was to remember his fatherly offer of help in darker and more troubled days! The years passed on, and I did not see him again for a time; but at Cambridge I passed through a severe religious crisis, when the familiar beliefs seemed all broken up, my life appeared worthless and careless, and I found myself thoroughly adrift. It seems strange now to recall what I did. I had been much moved by a sermon of Newman's, and I wrote him in my bewilderment a despondent letter, saying that I was not of his communion and did not seek to be; but could he resolve my perplexities? I received a severe and peremptory letter, almost menacing in tone, telling me to rouse myself and live more strictly. It was not what I wanted at the moment, and I wrote to Wilkinson, who replied at once in a most reassuring way, telling me to come and see him. I went on a dark, foggy morning to his house in Grosvenor Gardens. It was a strange experience. I sat in a gloomy room, which reminded me of the consulting room of a physician. There was a veiled lady sitting there in obvious trouble of mind. I was admitted on the instant to a study with lights burning. Never was there such a relief! I had expected to be examined, to be taken to task for my doubts and troubles; but he swept them all aside and told me to think no more of them. He gave me a little very clear instruction, and handed me a small book of his own to read. I do not think that it was precisely suited to my need, for I wanted a more cogently intellectual treatment; but he brought back, I cannot now imagine how, the sense of the loving presence of God, again prayed and blessed me, and sent me away happy and hopeful. But his teaching was hardly emotional—indeed, it was profoundly shrewd and sensible, for he told me to do anything but brood over my anxieties. 'Do your work, play your games, don't get into the way of vaguely turning over religious books, don't discuss your difficulties.' He did not en-

courage me to come to him again or to write to him, and I felt that he had no sort of desire to establish a personal influence over me, but rather to let me fight my own battles on simple and straightforward lines." Of Bishop Wordsworth of Lincoln we read: "His relations to the Nonconformists of the diocese were peculiar and characteristic. In this era of social tolerance the attitude of ecclesiastics to dissenters is generally a kind of distant and dignified courtesy, like that of two antagonists in an affair of honor, which abstains from raising points of difference and cherishes no real hope of concrete union. But Bishop Wordsworth addressed a pastoral to the Wesleyans in his diocese, representing the perils of schism and pressing upon them the blessings of unity, which in this case meant the blessings of meek submission. It aroused considerable indignation, which was not allayed when the bishop objected to the title of 'the Reverend' being placed on the tombstone of a Wesleyan minister in a churchyard. The matter was referred to the courts, and the privy council ultimately sustained the legality of the designation. The bishop made it clear by further pastoral letters what his position was—that he admired the zeal and energy of the Wesleyans and desired a closer union. The Wesleyan Conference became convinced of the bishop's honesty and sincerity, but naturally no action was taken." Speaking of Bishop Lightfoot's work Mr. Benson says: "The important thing is for the defenders of orthodox Christianity to approach the documentary evidence in a spirit of open-minded candor, to make it clear what earlier writers actually said and wrote, and to establish as far as possible their substantial accuracy. In the first heyday of scientific opposition to religious claims the tendency was to deride and to dismiss the whole of the miraculous element as a mixture of credulity and pious invention. But now, when the border line between the normal and the abnormal seems less clearly ascertained, the controversy assumes a more scientific aspect. The opponents of religious belief are inclined now to say, not 'We can accept no record of miraculous events as genuine,' but rather, 'Show us for certain that the miraculous events recorded are indisputably true, and we will regard them as manifestations of a natural force of an abnormal character, which are then the outcome of definite laws, which we will proceed to investigate.' What is demanded is that supernatural forces should not be regarded as purely arbitrary and fortuitous, but that they should be looked upon as the symptoms of a definite, if unknown, force, and as such be added to the phenomena which it is man's business to investigate." Here is part of Benson's estimate of Bishop Lightfoot: "He had little of Westcott's poetry and speculative intentness; he had hardly any of my father's passionate love of ecclesiastical tradition and sacred associations. He had little instinct for emphasizing either the beauty of holiness or the holiness of beauty. Rightness of conduct, justice, purity, laboriousness, were the qualities he valued best and practiced most. He was held by some to be unappreciative of the work of others and sparing of his praise. The fact was that he cared nothing for applause himself and detested compliments and he did not realize that others could value what seemed to him to be

unmeaning and uncomfortable civilities. But all this makes him perhaps the strongest witness that this generation has seen to the vital and literal truth of Christianity. The Christian faith is so bound up with the history, the passionate hopes, the great affections of men, that idealistic natures are apt to make light of the critical difficulties which surround its origin, in the light of its splendid successes, its emblazoned roll of heroes. Again, the surpassing beauty and sweetness of the gospel story and its profound appeal to the sensibilities of peace-loving hearts, are apt to cause a surrender of reason and logical exactness in the minds of those who are reduced to despair by the stupidities and brutalities of humanity, and the intolerable delays that beset the path of emotional progress. But Lightfoot brought to his consideration of the origins and records of Christianity a sturdy, lucid, and prosaic mind, absolutely fearless and candid, incapable of any sacrifice of truth and reasonableness. His faith was neither mystical nor symbolical; it was plain, direct, and sensible. Through nebulous tradition, through the distortions of biased partisans, through obscure and unverifiable testimony, he discerned and realized the actuality of the central figure of Christianity. His reason was never dragged at the chariot-wheels of adoration; he worshiped because he believed, and he believed because his reason was satisfied. It is impossible to suspect Lightfoot of any concession to opinion or sentiment. He was a man of profound and balanced intellect; and he deduced with an almost mathematical exactness from the first recorded ripples of Christian thought the divine energy of the central spring. If a man with Lightfoot's quality of mind had been a determined opponent of Christianity, there would have been countless doubters who would have sheltered themselves under his ægis. Yet he would have been the last to desire that any living man should have pinned his faith upon the faith of another. He had no taste for leadership, no desire for personal domination; he did not desire any credit for his services to truth, nor did he wish to be admired and applauded for presenting an interesting and attractive theory of religious orthodoxy. There was nothing which he preached so constantly or practiced so firmly as the duty of tolerance, of adaptability, of respect for sincere, if hostile, opinion; and thus he became a witness for Christian truth whom it is in the highest degree unphilosophical to overlook or disregard." Young Benson, one Sunday, heard Kingsley read with an infinite solemnity, with pauses between the words, "Our Father, which art in heaven," not only as if he meant it, but as if it were everything to him, and he was laying his whole soul before God. "A silence fell on the hot and crowded church. In the sermon he preached on 'Seek ye first the kingdom of God, and his righteousness'; and I can see him now, with his grave, fatherly, uplifted look and flashing eye, and the scorn with which he spoke of the pursuit of riches." The author says: "Charles Kingsley was neither theologian, nor scientist, nor historian, but he loved nature and humanity alike, the complexity of natural forces, the moral law, the great affections of men and women, their transfiguring emotions, their noble sacrifices. Life was to him a conspiracy of manifold interest, a huge enlivening

mystery, holding out to him at a thousand points glimpses of a vast and magnificent design, of which he burnt to be the interpreter. But he was not content with a splendid optimism of heart and voice, such as Browning practiced; he had a strong combative element, which could have made him an enthusiastic pirate if he had not been a parson. He had that note of high greatness—the power of tormenting himself into a kind of frenzy at all patient and stupid acquiescence in remediable evil. It is an unphilosophical position enough to hold that the world was created on ideal lines, and that mankind has perversely marred the design. Sir George Trevelyan, in one of his youthful ebullitions of irresponsible and delicious humor, writing of Calcutta, said, 'God made the country and man made the town, and the municipal council made the drains—the combined effect is overwhelming.' But that was in a way very much Kingsley's view. He saw a world full of splendid chances, crammed with entertainment and work for all, and yet in a horrible mess. He wanted to put it all straight, beginning with the drains, and yet never forgetting the Redemption. And so he went on his way through life at a swinging stride, with a word and a smile and a handgrasp for all, full of pity and courage and enthusiasm and love, ready to explain everything and to maintain anything, in a splendid and contagious hurry, making plenty of mistakes, full of weak arguments and glowing metaphors, and yet somehow uplifting and inspiring everyone with whom he came into contact, giving away all he had got with both hands, greeting every one as a brother and a friend, his life flaring itself away in his joyful and meteoric passage. Like Sir Andrew Barton, in the fine old ballad, when he was pierced, he said:

> I'll but lie down and bleed a while,
> And then I'll rise and fight again.

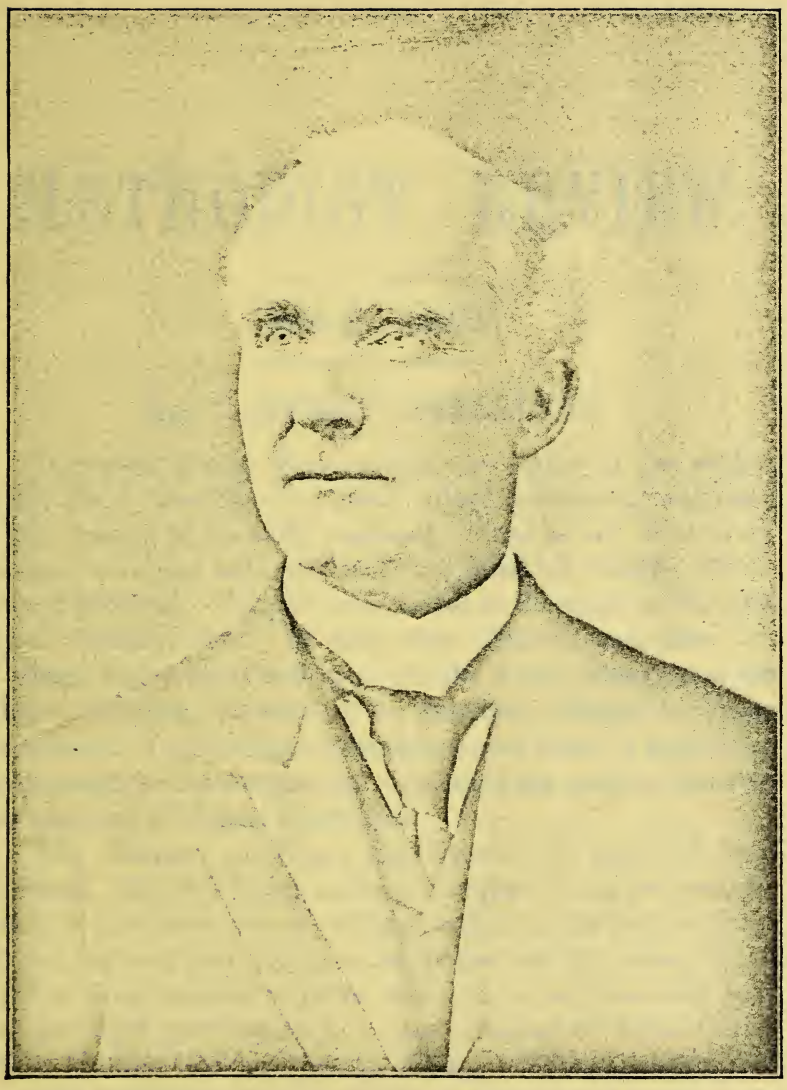
Kingsley always looked to see if the men of his parish were at church, and if they were not they heard of it afterward. 'Now, look here, Jim, the missus doesn't want you lying in bed, or lounging about and smoking. She wants to get the children nice and to cook the dinner. So I expect you to come to church in the morning—and then in the evening you can stop at home and look after the house, and she can come to church with the children.' And they came, partly because the advice was sensible, and partly, perhaps, to please the rector!"

The Life and Letters of Martin Luther. By Preserved Smith, Ph.D. With illustrations. Boston and New York: Houghton Mifflin Company. Pp. xvi, 490. 1911. Price, $3.50, net.

We have in English three good lives of Luther: Köstlin's smaller, 1883; Bayne's, 1887; and Jacobs's, 1898. Köstlin, the great Halle theologian, started to publish his Luther investigations in 1853, and kept it up until his death in 1902. In the midst of revising and enlarging his two-volume life, death seized his tired hand, and this—by far the most valuable Luther life ever published—was turned over to his friend and fellow Luther-expert, Kawerau, who brought it out in a fifth edition in

two portly closely printed volumes in Berlin in 1903. Peter Bayne was a Scotchman of letters, the friend and biographer of Hugh Miller. He spent the last years of his life (died 1896) in London in literary work. His two-volume Luther was a work of love and also a work of scholarly enthusiasm. It was written from the German sources, and contains also many sagacious observations in religion, theology, etc., suggested by the vitalizing character he was studying. Jacobs is the veteran theologian of the Lutheran General Council (Mount Airy Theological Seminary, Philadelphia), and his book (in Jackson's admirable Heroes of the Reformation series) is worthy both of the subject and the series. But we think if fate pressed us down to the hard alternative of only one Luther life in English, we would be compelled to choose this wonderfully attractive and interesting new book by Smith. For it has what the others do not have—and that to us is its chief attraction—many of Luther's letters, skillfully dovetailed in at the proper place and accurately translated. Luther's letters are a rich field, yielding all kinds of light on the sixteenth century, but they have been left by English writers largely unexploited. Miss Currie had the sense and historic insight to publish through Macmillans in 1908 a volume of selections, but in places her translations have been attacked by critics. But Smith's translations are both correct and in idiomatic English. He also uses the extensive Luther literature of the last dozen years, and is thus up to date. In his judgment of Luther he is as impartial as it is possible to be, judging the reformer as he was, not covering up the darker sides, but telling the full story. That Luther appears under this frank treatment so great and so good is a striking confirmation of the justice of the critics of Denifle's tremendous Schmähschrift, *Luther und Luthertam in der ersten Eutwickelung* (1904). As to Luther's celebrated closing words at Worms, Smith gives them from the contemporary reports, "God help me. Amen," without denying that the later report, "Here I stand, I can do no other, God help me," may be the right one (see note in Appendix, p. 453). The account of Luther climbing up "Pilate's stairs" in Rome, before he reached the top hearing the words, "The just shall live by faith," ringing in his ears, and forthwith getting up and walking down disillusioned, does not rest, as is well known, on any contemporary or nearly contemporary authority, but on Luther's son Paul, who in 1582 said that he heard his father tell the story in 1544, when he was eleven years old. That is fairly good authority, and the story is so characteristic that it may well be true. Köstlin says (Luther, 5 Aufl. i, 750) that no one has a right to doubt the historical reality of the story. The famous letter in Greek of Melanchthon concerning Luther's marriage, a letter which has been mined so industriously by Catholic calumniators, is given in part on page 178. A full translation is given by Faulkner in a recent number of The Lutheran Quarterly. The translation from one of Luther's Wartburg letters on p. 122 ("I sit here lazy and drunken the whole day") does him an injustice. It is evident that he was half-joking. What he says is (Enders iii, 154): "I sit here idle and surfeited [*crapulosus*] the whole day. I read the Greek and Hebrew Bible. I shall write sermons in the vernacular con-

cerning liberty from auricular confession. I shall pursue the Psalter and Postils," etc. No doubt Luther ate and drank too heartily in the Wartburg, but he did an immense amount of literary work there, work altogether incompatible with either idleness or drunkenness. The chapter on the "Peasants' War" is remarkably fair, but a further investigation of Luther's attitude here would have made for a still more favorable judgment. We question one or two minor points. The "copperhead" (p. 212) was not necessarily a "Northern man who refused to fight for the Union," but a Northern man who may have both loved the Union and detested slavery, but who did not believe that the North could conquer the South, and thought that the North had better seek terms of peace. The name was often used as simply synonymous with "Democrat." Though Luther *at first* stood out against the death penalty for Anabaptists, unfortunately he later came to favor it. Paulus shows this conclusively in some recent articles in the *Historische Jahrbücher* for the Görres Gesellschaft (listed by Smith, p. 460). There is a strange omission of the best book on Melanchthon, that by Ellinger (1902), in the literature on p. 451. We wish that references had been given for the statement that Melanchthon wished that some tyrannicide would free the world from the monster Henry VIII (p. 198). There was certainly fearful provocation for such a wish. Still we know that as a principle Melanchthon was a stickler for the rights of even tyrannical rulers, and decided strongly against the murder of tyrants (Cor. Rel. 16. 440; see Herrlinger, *Die Theologie Melanchthos*, Gotha 1879, 338-343). Perhaps it was a momentary wish involuntarily called out by the news of some fresh horror from England. P. 460: for Warren read Waring. P. 470, line 2 from bottom: for Spaet read Spaeth. But the only spot on the sun of this admirable and valuable book is the absence of references to places where the letters quoted are found. A bare line at the foot of the page would have been sufficient, or in notes at the end. Please do give us those references in the second edition.



Henry Spellmeyer.

METHODIST REVIEW

MAY, 1912

Art I.—BISHOP SPELLMEYER

Matthias Henry Spellmeyer, the father of the subject of this sketch, was born in a small village in Germany and came to this country in his early manhood. Here he met Miss Mary Jamison, who was born on one of the Shetland Islands, off the coast of Scotland. The two were united in marriage on the 16th day of January, 1847. To them three children were born, one of whom died many years ago. Of the others, Henry was the elder, and Agnes, the wife of the Reverend Charles H. Jones, the younger. Considering his German-Scotch blood, it requires no great stretch of the imagination to account for some of the sterling qualities of Bishop Spellmeyer.

The character of Henry Spellmeyer was beautiful from childhood. In his retiring modesty, however, it was not easy for him to be persuaded that his calling could be to the holy ministry. He was but nine years old when his mother told her pastor that it was her daily practice to retire with him to her room and pray that he might grow up to be a good minister of Jesus Christ. Others also felt that such was his calling. Whatever might have been the convictions lurking in his own mind and heart, it required persuasion from those who had watched his development to lead him to believe that he would be able to meet such a responsibility. It was after his college graduation and while employed as a tutor in a private family that he consented to prepare a sermon which he would preach if opportunity occurred.

This cautiousness that characterized him at the beginning was with him in all his future work. He never undertook anything without special preparation. For his public utterances he did not depend upon the inspiration of the moment. This habit of mind brought to him a furnishing and equipment which served him to good purpose in his later ministry and particularly when he came to the episcopacy. He had a fund of well thought out material with which to stimulate and inspire a seemingly extemporaneous address. He was, however, no less careful in deeds than in speech. If he had a problem in administration to meet he gave it the most painstaking consideration, looking at it from every possible viewpoint. This would sometimes lead him to hesitation, but when he had thought through the matter, gathering all the light he could from all sources, he reached his decision and became immovable in his position. Hence he was strong in the administration of the affairs of pastorate or episcopacy.

His career was as remarkable for early development as for anything else. He was less than fifteen years of age when he entered the regular classical course in New York University and he was graduated with honors at the age of eighteen. And then, after having taken the course in the Union Theological Seminary, he was received on probation in the Newark Conference in March, 1869, being twenty-one years old. His first appointment was at Kingsley Church, Staten Island, within two miles of his father's home. He greatly endeared himself to the people of the charge, and was exceedingly successful in building up the church in all features of its growth. It was while in this pastorate, on November 8, 1871, that he was married at Haverstraw, N. Y., to Matilda M. W., daughter of the Rev. Thomas H. Smith, of the Newark Conference. After having served three full years at Kingsley he was stationed at Bloomfield, N. J., where a remarkable revival attended his ministry. At the end of his second year in Bloomfield one of the most prominent churches in the Conference appealed to the Bishop to have him sent to them, but the pressure from the charge he had been serving, accompanied by the need of his care for the many probationers he had received, prevailed with the Bishop against any change in his pastorate. Returning,

therefore, to his parish, and filling out the three years' term, he was met by appeals from three of the most important churches in the Conference insisting upon his appointment. This was in the spring of 1875, and the one succeeding in its efforts to secure his service was the Central Church of Newark. He was then twenty-seven years of age. To this church he gave the service of three full pastoral terms; two of these were under the three years' limit and the third one was under the five years' limit. The other churches which he served in an unbroken pastorate of thirty-five years in the Newark Conference were Saint James, Elizabeth; Trinity Church, Jersey City; Calvary Church, East Orange, and Roseville and Centenary Churches, Newark. In each case, while the time limit was on, he remained in the pastoral charge as long as the church would allow, and his whole itinerant ministry in the pastorate was confined to a territory that could be seen by the naked eye by anyone who could stand upon an eminence in the vicinity of either of his charges. There was scarcely a year in all this time when urgent efforts were not made to secure his transfer to large and responsible fields of labor outside of his Conference, but he was in love with his work where he best knew it and no tempting calls could swerve him from it. In each case he was so absorbed with the pastorate he was serving that men sometimes failed to appreciate the breadth of his sympathy; but his real vision did take in the broad area of the kingdom of Christ, and he had the greatest interest in other men's successes as well as his own.

He was possessed of very striking traits of a predominating manliness. His sense of justice was very keen and he applied it to all his affairs. Not willing to be imposed upon, he was even stronger in his purpose to not impose upon others; and while keenly feeling the infliction of a wrong he was ever ready to throw the mantle of charity upon those from whom offenses came. Nothing gave him more pleasure than to say a kind word or to do a kind act. Many men in the ministry—and laity as well—were made to feel his brotherly help in critical times. There was a phase of his life and character so tender and so sacred that one hesitates to intrude upon it by a single word of comment and yet it is difficult

to give a proper estimate of his qualities as a man without this mention. It was his lot to be overtaken with sore trial and to be overwhelmed with sorrow: of his four children, three beautiful boys were buried in childhood, the daughter has been a hopeless invalid for many years. His relation as son, as husband, as father, as brother would teach a valuable lesson if it were not too sacred for portrayal. A communication from his sister to the writer, received a few days after his death, contains the following extract: "He has been my idol all my life. As a small child I tried to follow him around, happy to be even near him. To me he has always been a wonderful brother. To him I always carried my burdens when they grew too heavy for me to carry alone. He has stood by me, ready to help and willing to comfort. He has been a brother such as no woman ever had before. All that seems real to me is the fact that I am in trouble and I want to tell my brother all about it again." That fine vein of sympathy and kindness that was so marked in his domestic relations was felt in all other associations in which he moved. Its manifestation in his pastoral work greatly endeared him to all to whom he ministered and was a decided factor in his marvelous success as a shepherd of souls.

Henry Spellmeyer was a very popular preacher. Multitudes gathered in crowded congregations to hear the Word. They were not attracted by sensational methods, for there were always the dignity and refinement about his pulpit ministrations that became the gospel of Christ. He never went to his task unprepared, nor with anything but a serious message to men. He had a remarkable discernment of the needs of the human heart, and his one purpose was to meet that necessity, in so far as he could, as an ambassador of Christ. Hence his sermons were characterized by deep spirituality. His expression was very clear. He seemed always able to say the right thing in the right way. No matter on what topic he spoke, there was no difficulty in immediately understanding his meaning. His voice was superior, and well trained, and his personal appearance in the pulpit or on the platform was very attractive. He never thought it necessary to be flippant in order to interest his hearers, or to clothe his thoughts

in the language of the street or to speak in slang phrases in order to make himself comprehended. The Rev. Dr. J. W. Lively, writing of the Gulf Conference over which Bishop Spellmeyer had presided, said, concerning him as a preacher, "He is a model of chasteness, clearness, and expression, while the matter is pure beaten oil. He is an elocutionist of a high cultured type, and this he brings into the pulpit with both grace and unction. His sermons would do to go to print without either erasure or addition, or change of a jot or tittle." One who labored as a fellow worker with him in the pastorate says, "We witnessed his goings forth among a people who saw in his busy footsteps the tracery of feet of mercy; we were cognizant of the steady grasp of his pulpit ministrations on vast congregations of edified hearers; we saw him in the Conference as a steady force interpenetrating all church interests. We knew him, when repeatedly smitten by grief, in a short time resignedly bowing to the will of God, nothing doubting; we enjoyed his personal friendship when among strange brethren, and we are prepared to say that we have never known a minister of Christ who more perfectly measured up to our ideal of a preacher, pastor, and all-round pyramidal man 'who stood four-square to every wind that blows.' "

While evidently considering the pulpit to be his throne, he was not of those who think themselves exempt from the exacting requirements of the details of pastoral attention. In this department of his work he was very systematic, careful, and persistent. He busied himself with the rounds of pastoral calls, going from house to house in search of his people, and when he had explored the whole field of his parish repeating the same toil again and again; those who were afflicted in mind, body, or estate receiving from him the most pronounced sympathy and brotherly help. In this way he comforted the sorrowing and the distressed and endeared himself to them. Not only was he a welcome visitor in the homes of the sick and the poor, but also in the homes of the rich, whom he never neglected. The conviction of the supreme importance of his work was ever present with him. He felt that men were lost without the gospel and that it was his particular mission to lead them to Christ. So his was a very evangelistic

ministry. He had revivals in all his charges. He did not depend upon outside agencies to awaken interest; he was his own evangelist, and many hundreds were led to identify themselves with the kingdom of God on earth. The meetings conducted by him were scenes of great spiritual power. No one could be a more indefatigable worker, and nothing either social or secular could be permitted to interfere with the complete round of his ministerial duty. The writer had much opportunity to observe his industry, and often wondered how he could endure the prodigious amount of labor under which he kept himself. Not strange that he was everywhere in demand by the church!

No honor or promotion ever came to him that he did not earn by persistent toil and genuine merit. Chancellor Sims had known and observed him, as his immediate neighbor in the pastorate in Newark, and on his recommendation, without solicitation from anybody, Syracuse University conferred upon him the degree of Doctor of Divinity when he was thirty-four years of age. In 1905 New York University honored him with the degree of Doctor of Laws. He bore various responsibilities in educational matters, being trustee of Centenary Collegiate Institute, of Syracuse University, and of Drew Theological Seminary. To the General Conferences of 1896, 1900, and 1904 the Newark Conference sent Dr. Spellmeyer as a delegate. The body, in 1896, in making up its committees placed him on the Book Concern and also made him a member of the Book Committee. When the latter created a committee on the entertainiment of the General Conference of 1900 they selected Dr. Spellmeyer as chairman. In this capacity he quickly demonstrated his ability in business matters and in administration. His ready grasp of all details and his superior ability, so manifest whenever he appeared before the body to give notices or to present plans, commanded close attention and great admiration from all delegates. The editor of The Christian Advocate well said that "successive Conferences may try in vain to find a chairman of the Entertainment Committee that will surpass him." This Conference decided upon the election of two Bishops, and on the first ballot he received 57 votes, which number steadily increased on every succeeding ballot until

on the seventh and eighth the vote of each for him was 372, being considerably more than the majority of all the votes cast; but as the rule required two thirds to elect he did not reach the requisite number. He was continued a member of the Book Committee for the next quadrennium and was placed at the head of the Entertainment Committee of the General Conference of 1904. At this time he was elected Bishop on the second ballot by 612 out of 691 votes; being the largest vote ever cast for that high office in the history of the church.

Into the episcopacy Bishop Spellmeyer brought the full application of all the energy and industry which had characterized him in the pastorate. His episcopal residence was fixed at Cincinnati, Ohio. When thousands, in a great meeting, welcomed him to the field to which he was assigned, he responded, "I give to you my heart and hand in friendliest greeting, and my promise to you is, *to do all I can, for everybody I can, in any way I can.*" We could scarcely think of one sentence that would more truly reveal the man. He at once put himself in touch with the religious forces of the city and its environment. He said, "As a pastor I have been accustomed to going to prayer meetings, and I still feel, when prayer-meeting evening comes, the need of the help the meetings bring." So he arranged with the presiding elder of the district to take him to not only one prayer meeting, but, hiring a cab, they went to four, and on other Wednesday nights they went to four others; staying a short time and talking ten or fifteen minutes in each place. He also accompanied presiding elders on their districts, visiting churches and assisting at their special services. He not only put himself in practical relation to distinctively religious movements, but proved to be very sagacious in the administration of the affairs of the church. Possessing such qualities, he was, in 1906, assigned to visit our Conferences and Missions in the Orient. He did this, traveling with his wife about 16,000 miles, being at times in great peril. While on the Yangtze River he writes: "Twice our house-boat has been wrecked, twice the bamboo rope has broken and we were at the mercy of a fierce tide and great rocks waiting for the chance to strike. Once the rope slipped from the tracker's hands with the same

perils increased somewhat by our nearness to most dangerous whirlpools and projecting sharp-edged ledges of stone. It has been hard on nerves, because some shock comes surely every day, and when it is not at hand it is always expected. But notwithstanding our anxieties, and record-breaking trip for adventure, the journey has been a great delight to me and I have had no sense of serious alarm, believing that somehow we would get ashore before the boat could sink and knowing that I was on the path of duty, where he who has faith can feel that on that road God is his companion and protection." Writing to a friend he says, "China is discontented with herself. At least she wants better things, better implements for her farmers, better scholarship for her students, and a better faith for her 400,000,000. China is building schoolhouses and railroads and electric plants. She is ready to welcome the hand that will lift her to a higher plane in the history of nations. This day is the red-letter day of opportunity for the Christian Church. If Christ were on earth to-day, saying again, 'Go' to his apostles, I do not know where he would tell them to 'begin,' but I think in this age it would be China rather than Jerusalem."

By a strange coincidence, or providence, Bishop Spellmeyer and Bishop Bashford, traveling round the world in opposite directions, reached Hong Kong at the same time; and on that day, April 4, 1907, their colleague, Bishop FitzGerald, died in the hospital in that city and they were present at the funeral service to administer comfort to the bereaved family.

The trip homeward from the Orient was retarded and the plans of it somewhat changed by the serious illness of Mrs. Spellmeyer at Bombay, India.

The last General Conference fixed the residence of Bishop Spellmeyer at Saint Louis. His yearning to be helpful to the ministers and churches in his new field sought immediate expression. Early after reaching the city where his home was to be, and fully a month before the holidays, he asked Dr. Fayette L. Thompson if it would be possible for him to visit all of the Methodist preachers in the city on the New Year Day, and asked him to look up the matter and arrange the itinerary; which the

doctor did, finding it no easy task owing to the large territory covered by Saint Louis and the considerable number of rather remote suburbs included in the plan. The purpose was to make a personal visit in one day to every member of Conference—superannuate, supply pastor, local preacher in orders—in not only the English Church, white and colored, but in the German and Scandinavian. Two motors with two expert chauffeurs were secured, one for the morning and one for the afternoon. On this trip Dr. Thompson was the Bishop's companion in the morning and the District Superintendent in the afternoon. In each case the Bishop went into the house, chatted a few minutes with the family, in most instances prayed with them, leaving his Chinese visiting card. We learn from Dr. Thompson that the effect of this plan upon the churches that were not accustomed to such attention, particularly the missions and the colored churches, was truly remarkable. It spread over the city, was commented upon in the public press, and was effectively helpful for good in every way. In connection with the same general plan Bishop Spellmeyer arranged to invite all the pastors, not only in the city, but in the neighboring city of East Saint Louis and nearby outlying towns, to meet him for an afternoon of prayer and meditation in the church of which Dr. Thompson was pastor. He asked two or three representative men to speak upon distinctively spiritual subjects. There was no attempt made to study "problems," it was a genuine "retreat." At the close the Bishop spoke to them for half an hour, a most effective address, which made a tremendous impression upon those present, and then followed it with the Holy Communion. The entire service was most profitable.

We are told that wherever he touched the city it was to bless and benefit it, and he was rapidly coming to a place of unusual influence among the religious forces of the community. He was universally esteemed and beloved by everybody whose privilege it was to meet him. After the Bishop's death Dr. Thompson had occasion to go to the hotel where he had lived, to care for the interests of Mrs. Spellmeyer and the effects of her departed husband. He was greatly impressed by the people of all classes, Jew and Gentile, seeking him out with a tearful tribute of high appre-

ciation for the influence upon them of this man of God. The situation was not easy to describe, but one of the greatest tributes to Bishop Spellmeyer's essential Christian manhood was his unconscious influence upon these people who lived in the same great family hotel with him, few of whom he knew to speak with or had met in any way.

Bishop Spellmeyer was particularly happy and strong in his work in the administration of an Annual Conference. As a presiding officer he commanded the highest respect, being very proficient in parliamentary usage and very graceful in his deportment in the chair. His brotherly spirit was so manifest that confidence was immediately awakened in the hearts of his brethren. They felt that he comprehended all the delicacies of the situation and would be absolutely fair in the exercise of his responsibility. He impressed men as being so refined, so gentle, and yet so strong. He studied with great care every particular case. The interests of the church and the interests of the pastor were both dear to him. He took the needs of his brethren upon his heart and determined to do for every man the best that could be done. This common sentiment, that he was a very brotherly man, was expressed in the Conferences where he presided. He encouraged each one to come to him with perfect frankness, telling him the needs of his case. He did not ask for the maintaining of secrecy in reference to the appointments. He preferred to have the problem openly and clearly worked out, giving patient attention to all representations or appeals made to him. His open-heartedness and gentleness were not, however, any sign of a lack of firmness. At the close of a Conference session, when the appointments had been read, he was perfectly willing to meet and talk with any disappointed man.

Bishop Berry, in congratulating the Genesee Conference upon the fact that Bishop Spellmeyer was to be their presiding officer, characterized him as "manly, brotherly, level-headed, discriminating, and sympathetic," and after that Conference had been held all felt that the words of Bishop Berry had been verified. Such echoes of his work were heard wherever this official duty called him. A writer from the Pittsburgh Conference spoke of

him as "humble, sympathetic, approachable, graceful, and tactful in administration, a fervent preacher of the gospel, a man upon whom the church can look with justifiable pride at any time and under any circumstances."

The pecuniary necessities and embarrassments of men in the Conferences where he presided appealed to him strongly, and for the relief of such cases he maintained a fund. When he received compensation for special services, such as dedications, or other occasions, deducting the mere amount of personal expense, he would place the remainder with this fund and sacredly devote it to the relief of his brethren who might be in need.

Why a life so beautiful, strong, and useful should have reached its earthly close so early is hard to comprehend. Bishop Henry Spellmeyer was born in New York city, November 25, 1847, and died in Atlantic City, N. J., March 12, 1910. There he had presided three full days in the New Jersey Conference, winning all hearts by his fraternal spirit and felicitous bearing. He was particularly happy in his administration on Friday, when the candidates were being received, and it seemed as if every man in the Conference was being prepared to expect a just outcome of the proceedings of the session. None could have thought that they were looking upon his face for the last time, or that when the assembly should come together on the morrow they would be startled with the sad news, "Bishop Spellmeyer is dead." He literally worked to the very last. His motto had always been, "Nothing must interfere with my duty," and nothing did until God said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." How fitting that when it was the Father's good will to take him home his chariot should have ascended from the midst of his own New Jersey friends. This, Dr. Fred Clare Baldwin, of the Newark Conference, has beautifully expressed in the following lines:

Here had he caught the Master's call;
Here had he served unceasingly;
Here was he known and loved of all—
Here by the Eastern sea.

Here were the friends of the days of yore;
  Here were the comrades he loved to greet;
Here were the homes with the open door—
  Here was the welcome sweet.

Here was the soil that he loved to tread;
  Here was the land of the smiling sky;
Here was the place where his heart had bled—
  Here he came home to die!

George W. Smith

Art. II.—RECONSTRUCTION IN THEOLOGY AMONG LAYMEN

Each age must be its own interpreter of truth. This necessity belongs to every field of thought, the religious field no less than others. A statement of theology is not a revelation but an interpretation of religious truth; and if every age must be its own interpreter it is hardly conceivable that the men of this generation can occupy precisely the theological position that obtained in the prior generation. Josiah Strong, writing on the subject, "What My Faith Means to Me," says that "the past fifty years have been probably the most interesting half century in the history of the world; and doubtless the two great revolutions which have taken place—the one in the world of thought, the other in the physical world—requiring a double readjustment of life, have put as great a strain on religious faith as it is likely to suffer at any time." Dr. Strong's own religious experience covered precisely that period, and enabled him to make a readjustment of faith and life which was of vital importance to him. Not alone without the loss of faith was this change made, but with unspeakable gain of conviction, of joy, and of usefulness. He believes that the vast majority of the members of our churches have not yet made this readjustment, that many are in the midst of the process, and that not a few are losing their way. These are some of the very points involved in our inquiry. We are asking if there is any experience in the thinking of laymen that justifies the phraseology of our theme. If so, can the outlines of reconstruction be determined and its tendencies pointed out? It is well to note that the meaning of the term "reconstruction" as applied to the theology of laymen is not the same as when applied to that of the specialist in theology; for it is not a scientific process, a logical structure built for the purpose of influencing the thought of the times. It is rather a growth of ideas, perhaps chiefly a subconscious growth, with a root that is vital and practical instead of logical and speculative.

Among laymen there is a manifest reaching out after a more

satisfactory concept of the basic doctrines of Christianity. Their deficiencies in these matters they frankly admit, and any help offered in a broad, sympathetic, undogmatic spirit would be welcome. As far as the writer's knowledge goes very little has been published touching this theme, and nothing at all on the layman's view of particular doctrines. We have therefore attempted to secure from laymen themselves their doctrinal beliefs with the idea of learning what influence, if any, the new habit of thought among scholars has had upon them. While our theme seems to cover a broader field than this investigation, we would justify the procedure, if possible, by saying that the views of a number of laymen other than Methodist were secured, that a few Methodist brethren in different parts of the country were heard from, and that, besides, we had access to several published articles and books treating the subject in a general way, and in all cases the results corresponded with conclusions drawn from an inquiry directed in particular to laymen of the Rock River Conference of the Methodist Episcopal Church. The raw material, then, consists of replies made to two sets of doctrinal questions covering substantially the same ground. The questions in the first set were so framed as to avoid biasing the response, and to admit of the fullest freedom of expression. The laymen were informed of the purpose of the inquiry, and of the need of perfect frankness in statement, their names to be held in confidence. The type of men interrogated was modern men, men "controlled by the forces that are making to-morrow," men of thought and action who were at once able and willing to express themselves. No effort was made to first ascertain their theological position, whether conservative or progressive. The questions of the second set were so phrased as to be answerable by yes, no, in doubt, and the like, the special object of this series being to reach a larger and more representative class, a truer average among laymen. In all, two hundred and thirty-six out of seven hundred persons responded, representing business and professional life, agricultural and mechanical pursuits, the active and the inactive in the church, the old and the middle-aged, men and women, but chiefly men. The extent of the replies reached all the way from the simple answers

"yes" and "no," to articles of twenty-five hundred words and over, which is an indication of the interest that the laymen have taken in this venture.

The Laymen's Views on Specific Doctrines.—Considering now the results of our inquiry, we shall note, first, the laymen's views on specific doctrines and then some general tendencies indicative of reconstruction in their theology.

God.—Concerning the nature and the character of God much confusion exists, and there is no little difficulty found in conceiving him as a spirit, or as a personality without definite form. To many minds God is either the great impersonal oversoul of the universe or a personal being so vague as to be almost impossible of approach. The following quotations give some idea of the variety of conceptions: "God is an impassive intelligence," "I think of God somewhat as I think of the ether, or universal force from which all energy emanates," "He radiates from a central position as possibly the sun or Sirius," "I despair of companionship with him as the Father but I see him in the Saviour," "I do not know what a spirit is," "God's whereabouts and his relation to the universe I cannot conceive," "He is the author of both good and evil." One of the more thoughtful replies reads thus: "God, as he appears to me, is an infinite spirit pervading the universe as life pervades the body. He manifests himself not only through the material creation, but in the mental and moral universe as well. Not only is he the infinite and eternal energy from which all things proceed, but he is also that eternal power, not ourselves, that makes for righteousness."

Man.—The laymen agree with Hamlet when he says: "What a piece of work is man! How noble in reason! How infinite in faculty! In form, in moving, how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world, the paragon of animals!" But they differ on the question of his origin, fifty-five per cent accepting literally the Genesis account—that is, direct creation—thirty-three per cent holding to some evolutionary process with God as its life, while the balance have not made up their minds.

Unconditional Immortality of the soul is accepted by eighty-

three per cent, conditional immortality by seven and one half per cent, immortality of any sort is denied by three per cent, while six per cent are unsettled in their view.

Sin.—Inability to define sin is confessed by many of the laymen, though some creditable definitions are given, but all declare that sin is real. Its origin is attributed variously to Adam, Satan, man's selfishness, moral free agency, and to God himself. Of the doctrine of Total Depravity a large number of the respondents seem to be totally ignorant, and all but a few repudiate it with scorn.

Christ.—Although a few laymen ignored the questions asked under this head, the majority showed keen interest in this subject of vital and central importance to Christian theology. "Do you accept the Virgin Birth?" was the first question, to which seventy-eight per cent answered, "Yes," ten and three fourths per cent, "No," eleven and one fourth per cent, "In doubt." That is to say, twenty-two per cent either doubt or deny the Virgin Birth; and a large proportion of those taking the affirmative as well as of those taking the negative side regard the matter as of little or no importance. The second question concerns the Deity of Christ. In order to avoid misunderstanding the question was so stated as to distinguish between deity and divinity. In reply ninety-one and one fourth per cent accept the Deity of Christ; six per cent do not, and three and three fourths per cent are in doubt; so that nearly ten per cent either deny or doubt the truth of this doctrine, the prevailing reason being that a God-man could not be an example to us, but a perfect man would be both example and inspiration to the rest of mankind. The third question relates to the Atonement; and here we find a decided breaking away from the governmental theory. As was expected, a large number of the laymen either ignored the doctrine or expressed ignorance thereof or inability to understand it. In answer to specific questions fifty-seven and one half per cent believe that the suffering of Christ was endured as a substitute for the penalty of man's sin; twenty-one per cent deny it; eleven and three fourths per cent are in doubt; fifty-seven and one half per cent believe the suffering was necessary in order to make the forgiveness of sins consistent with God's moral government;

twelve per cent make denial; twenty-two and one half per cent are in doubt. To the question, "Was the suffering of Christ necessary in order to secure a change in God's attitude toward the sinner?" only twenty-three per cent answered, "Yes"; eighty-six and three fourths per cent believe that the change to be effected was in the attitude of the sinner toward God.

The word vicarious has many foes, but they are arrayed against the word as used in certain theories of the atonement, particularly the suffering of the innocent for the guilty as a means of squaring the account of the guilty with the judge. This attitude thus is expressed for not a few of the responding laymen by a vigorous business man of Chicago: "Atonement? I'm not a bit orthodox here. My belief is simple and direct. Man is not as the naughty schoolboy, sickly and deserving punishment, but unable to bear it, who was saved from the wrath of the teacher by the strong fellow who took the punishment, and who thereby preserved the dignity and the justice of the school. No; I cannot accept the idea of the atonement that Christ died for us in order to save us from the wrath of the great teacher—God. To me Christ died to show men the terrible character, nature, and result of sin. Let me explain by a comparatively recent incident: The Iroquois Theater fire revealed to Chicago the result of poor laws and consequent unsafe buildings, some of which were the result of man's greed. Nearly 600 lives atoned for this sin, in that Chicago saw then its terrible condition and made amends, satisfaction, reparation, by new laws and by better buildings. Christ did the same things, in spirit at least, for mankind. Necessary? Yes, because of man's sinful condition, not because God demanded it to appease his wrath."

A layman educated in the law but engaged in business writes: "In the matter of the atonement of Christ, I am acquainted somewhat with what the books and preachers have said about it being the absolute paying of a debt by the offering of himself as a sacrifice. But the interpretation that this was the only mission of Christ has never satisfied me. It seems insufficient, inadequate. But it seems to me that the purpose was a broader one; that man had misunderstood God, and it became necessary, in order that

man might become reconciled to God and made to understand him, that one should be sent from the Father's own family, a part of his own personality, to live as a man among men, to teach man the Fatherhood of God; his true attitude toward man and his accessibility to man. The death of Christ was in a sense vicarious. He did give up his life for us, and the weight of the world's sin was no doubt a terrible, dragging burden on his soul. It was necessary that he should die for us and rise again in order that the gateway to forgiveness might be plainly left open to us; that we might have no doubt of his full belief in the principles of life he taught us, and that we might have no doubt of his divinity and of his being the accredited representative of God himself."

The Holy Spirit.—On no doctrine is there such variety of ideas, so much vagueness and confusion of thought. A few replies will suffice to show the situation as disclosed. The Holy Spirit is the third Person in the Trinity to twenty-two and one half per cent of the laymen; to twenty-seven and one half per cent he is God working in the souls of men. Other groups say: "The Spirit of Christ," "The spiritual manifestation of God and Christ in one," "God's influence on the earth, it being here in the place of Christ," "Not a separate being," "The Comforter," "I have no idea of the Holy Spirit, but accept it," "Am without experience or reliable observation," "I cannot conceive of the Holy Spirit as in any sense separate from God. My idea is that what is generally termed the Holy Spirit is a spiritual consciousness of divine favor or approval, and it is a result rather than a cause of a state of harmony with God."

Personal Salvation.—All but five per cent believe that in order to be saved every sinner must have a "change of heart." Replies to the question, "What does personal salvation mean to you?" are given in such terms as these: "Obedience to God and the giving up of the human will," "The gift of God through Christ," "Acceptance of Christ as a personal Saviour," "Escape, not from penalty, but from sin," "A right attitude toward God."

The Future.—What heaven and hell are like may not be of vital importance in theology, but, all Christians being interested in the future life, there is some value in knowing how the laymen

regard the hope of the redeemed and the despair of the lost. Thus forty-four and one half per cent of our respondents believe heaven to be a literal place, forty-four and three fourths per cent believe it to be a spiritual state, the balance being in doubt. It is significant of the modern revolt against the theological hell of fifty years ago that, while forty-four and one half per cent of the laymen regard heaven as a literal place, only twenty-four and one half per cent of this number are logical enough to take a similar view of hell, sixty-four and one half per cent referring to hell as a spiritual state. As to the Final Restoration of the lost, sixteen per cent believe in it, and thirty-two per cent have not yet settled the question. Nearly two per cent believe the wicked are annihilated. The Resurrection of the Body is held to be spiritual by sixty-three per cent, physical by twenty-five per cent, the balance being in doubt. Not a few repudiate the idea of a simultaneous resurrection, though in most instances no reference is made thereto. Where reference is made the prevailing idea seems to be in favor of a spiritual resurrection at the time of death.

The Bible.—In answer to specific questions fifty-one and three fourths per cent of the laymen admit that modern teachings respecting the Bible have caused them to modify their idea of the Book. But ninety-one and one half per cent declare that the Bible means more to them than formerly; seven per cent that it means the same; while only one and seven eighths per cent confess that it means less.

The Church.—"Should the church place greater emphasis on social salvation?" This question is answered by seventy-three and three fourths per cent in the affirmative, by fourteen per cent in the negative, the balance being in doubt. "Is the church necessary to Christian living?" Seventy-three per cent answer, "Yes," sixteen per cent, "No"; "A great help" is the reply substituted by fourteen per cent. "Does the church satisfy your spiritual needs?" Forty-eight and one half per cent reply in the affirmative, forty-three and three fourths per cent in the negative, the balance not feeling sure.

Most of the laymen believe that the church is fulfilling its mission, in part at least; the general opinion of the church being

that, in spite of its faults, it is the greatest and most useful institution in the world, without which civilization could not move forward, nor even stand.

Certain Tendencies Among Laymen Looking Toward a Reconstruction or a Restatement of Theology.—While no questions were asked designed to elicit from the laymen any expression regarding their attitude toward formal doctrine, as such, a large number of opinions were voluntarily offered in which dissatisfaction is shown not with the Christian religion, nor yet with the type of religion prevailing to-day, but with the intellectual expressions of its meaning. The laymen seem to feel that these expressions lack reality; that they do not voice the experience of the modern man, that they do not represent convictions able to give an honest account of themselves and that they are too remote from a personal confession of faith, which alone in these days carries conviction. Of formal doctrine the thinking layman appears to be deeply suspicious. He fears it as a free man fears the ball and chain. To him it stands for bondage, mental and spiritual. As one respondent puts it: "Every man is entitled to a creed, but how can a church prescribe one creed for different grades of intellect? Creeds prevent growth. They are usually made by those who have ceased to grow, and thus they perpetuate ignorance and, in a measure, superstition." Some of the reasons for this suspicion of formal doctrine are stated by Benjamin A. Millard in the Hibbert Journal, and they are brought out in the replies to our questionnaire as well as in the personal remarks here and there appended.

The modern layman obviously labors under a misapprehension as to the origin and the function of formal doctrine which authority has created and from which men are slow to free their minds. Not being able to readily appreciate this, he naturally supposes that the value of creeds lies outside of experience; that this value is inherent, and perhaps magical. How be it he has little or no interest in theology "so remote," says Millard, "in its terms and methods of thought from the modern atmosphere and attitude." Doubtless the terms and methods of thought belonging to the earlier theology seem so remote from our modern atmosphere

because of the mechanical analogies used for purposes of explanation. In these days, when the religious life is regarded by rapidly increasing numbers of people as a personal relationship, the growing religious experience as a matter of deepening acquaintance with God and with men, "Mechanical expressions of doctrine," says Professor H. C. King, "are not tolerated by thoughtful men. All legal and governmental analogies applied, for example, to the doctrine of the Atonement fail to strike a responding chord in their religious life. Such analogies leave our relation to God too external and mechanical, and fail to bring it home to us as a moral reality." Another reason for the widespread lay prejudice against theology is "the note of finality with which theology has been presented." Men who are themselves growing in their views of life and experience, of God and the universe; men who say (quoting from our respondents), "My views are not the same as formerly, they have changed with my growth," or, "They have become enlarged," or, "I try to keep an open mind so as to glean truth from every field that opens to me," or again, "In my opinion one of the great errors of the clergy in the past, not entirely eradicated in the present, is that the essential element in the church should be simply agreement in belief. If one thousandth part of the effort put forth in the past to secure agreement in belief had been expended to secure right living, the work of the church would have been far more successful." Men of this manner of thought cannot tolerate the argument of creed-makers (or at least what they conceive to be the argument) that "What is true to me now must be true to all men and eternally true." Formerly men received this argument, but now its validity for an ever-increasing number of them is gone. They resent an individual or church laying down hard-and-fast barriers, declaring that truth cannot pass over them. Neither do they tolerate the note of authority which has in the past controlled the presentation of doctrine. They refuse to be "spoon-fed with authoritative utterances of church and priest." Truth must appeal to them as truth before it can dominate them, and it can appeal to them as truth only after a process of assimilation. External authority ignores or it crushes down the element of personality, which is just what personality resents. Men now

feel, as do the adolescent, that they desire to look into things for themselves and to draw their own conclusions. One layman, in his reply to our questionnaire, after enumerating the various writings besides the Bible that have influenced his views, says, "In all this inquiry, however, I have regarded my own consciousness as the final arbiter of what I should believe." Nearly all the respondents replied to the question, "What do you regard as the basis of authority for your views?" But none of them answered, The creed of the Church; not even those who, by their replies, showed attachment to the creeds; but nearly all mentioned the Bible and their own consciousness as the real basis of authority.

Another tendency among laymen is to demand a practical test of doctrine. Pragmatism in theology, whatever will work in the conduct of life, strengthening and enriching it, appeals to the laymen. The words of a single respondent will be interesting at this point. He says:

> I think the masses of thinking men reject theology and the tests based upon it; and it is, perhaps, this which, to some extent, keeps them from identifying themselves with the church. The church first demands that a man believe what seems to him unreasonable, and against all his observation and experience, before its membership is open to him and before he can get its helpful influence of common fellowship. Dr. Grenfell has struck the keynote in first appealing to the worker to come and help in the Master's vineyard, and let the purely intellectual attitude toward doctrinal questions be a matter of development along natural and not forced lines. No man of normal pride relishes the attitude of the church, namely, "You have got to believe thus and so." They won't stand for this in social and business relations, and are too scrupulous to say that they believe when they do not believe. Some of the roundabout explanations I have heard people make of the Apostles' Creed, which I do not repeat because I do not believe those fourteenth century materialisms, show that it either forces many to violate their real ideas, or else they repeat it without thinking of what they are saying. If the appeal to the Christian life were based on its being a start for a loving Father, and that everyone could make this start and begin here and now to receive his help for their daily life, and that by service they could learn to love him, and by saving others could save themselves, it would be a stronger appeal than a doctrinal appeal that seems unnatural and unreasonable.

This quotation not only places the emphasis upon the practical test of doctrine, but voices the thoroughly ethical conception

of personal salvation for which the laymen seem to stand. There was a time, not far in the past, either, when the doctrine of salvation by faith alone eventuated quite generally in a divorce between religion and ethics. Many people who enjoyed a high-wrought emotional experience, who prayed much and diligently toiled during revival seasons to win souls to Christ, did yet live such lives as would hardly bear the scrutiny of a friend. Religion seemed to be largely a device for avoiding character. One of our respondents refers to those days in this way: "I was brought up in a Methodist community, and where there were also United Brethren, some of whom were my relatives. Many believed that the organ was the work of the devil, and it caused a split in the church. They had revivals of six and eight weeks and had conversions just as real and sincere as could be."

Varied as are the answers to our question concerning personal salvation, the general tone is distinctly ethical. While almost all of the laymen declare that because a man lives a good moral life in the ordinary sense of the term he is not necessarily religious, and that good morals is not sufficient for salvation, yet they make clear that their idea of salvation demands character as well as faith, the emphasis being placed on right conduct toward God and toward man. It would seem, then, that this growing ethical conception of salvation must modify some of the old theological statements if the layman's respect for theology is to grow with his growth.

There is a suspicion abroad that the present movement in theology is a Unitarian drift. However that may be outside of Methodism, we do not believe it true inside. While our reasons for this are drawn chiefly from conditions in the Rock River Conference, we assume that these conditions are fairly representative of intelligent Methodism throughout the country. What we do find is not a Unitarian drift, but a growing emphasis on the humanity of Christ without denying his Deity. About thirteen years ago a faculty member of a Methodist theological school delivered a baccalaureate sermon on "The Humanity of Christ," in which he insisted that greater emphasis be placed there. The tone of the sermon implied that this emphasis was comparatively

new in orthodox churches, but that necessity demanded it. At the same time he made it clear that he accepted the Deity of Christ; and that in emphasizing his humanity caution should be used lest his Deity be overshadowed. But this very emphasis is one of the influences leading some of our laymen over to the Unitarian position. They do not seem to realize that the church is insisting more and more on the human in Jesus; nor do they understand, apparently, that they can stress his humanity without denying his Deity. For example, such statements as the following have come to our notice: "If Christ was a man, and perfect, that is an inspiration to me. Maybe I can be perfect, too. If he was God, what good is that to me?" Again, "He was not God, otherwise he would not be an example of what man should be." Others do not accept the Deity of Christ because of the metaphysical difficulty involved. We believe that if doubting laymen could obtain a different point of view, such as can be had from a straightforward historical study of the character of Christ, instead of metaphysical speculation about him, it would lead to results more desirable. They might be shown, as Richard Morris argues in the Hibbert Journal, that "sinful men can or they cannot work out their own salvation. If they can, a divine man is superfluous; if they cannot, a divine man is powerless to help them and can only discourage them. Mankind is either above or below any benefit which such a man can bestow. . . . A divine man would have served only to reveal the world's misery: the God-man removes it. A divine man would have driven all men in terror from himself; the God-man draws men unto himself"—even as he said, "And I, if I be lifted up from the earth, will draw all men unto me." The character and work of Christ duly emphasized and correctly interpreted is doubtless the most successful method of impressing men with the truth of his Deity. The Christian religion is admittedly Christocentric, but certain intellectually cautious people should learn that this fact has deeper meaning than the mere leadership of Christ; for it means that he is the central fact and person through whom all that belongs to the characteristic life of Christendom is mediated, "revelation and faith, conversion and comfort of forgiveness, the joy of faith, and the

service of love, lonely communion with God, and life in Christian fellowship." It would seem that anyone who could thus meet all the spiritual needs of men must be more than a man, though perfect. Let this be accepted as a fact, let the average layman grasp through Jesus Christ that spiritual reality without which life is empty and desolate, then creeds, dogmas, ecclesiastical traditions, seem quite hollow and useless to him. If he may but call God Father, then to him Calvinism and Arminianism are trifling matters in comparison. If he believes that the Spirit of Christ is in the world saving it, then Unitarianism and Trinitarianism seem to him mere word quibbles, terms forged by human intellects to express one or another phase of the truth as it appeared to them. The Master himself obviously cared little for terms except as they hindered those who believed them instead of believing him.

This, we hold, approximately represents the modern layman's attitude toward systematic theology. What theology he has is vital instead of mechanical, a growing plant instead of a fossil. And since laymen constitute the bulk of Christian believers it seems clear, as the Right Rev. C. D. Williams, Bishop of Michigan, declares, that "The church cannot remake religion, cannot shrink it into the old convenient and conventional type, cannot crowd it back again into the old doctrinal and ecclesiastical forms. Religion made the church in the first place and it must remake it to-day—remake it into the natural and hospitable home of all that is best and highest in our modern life and world."

Edward G. Schutz.

Art. III.—THE ORGANIC UNITY OF METHODISM

Organic unity is not a panacea for all ecclesiastical ills. The Christian church was never so corrupt and despotic as it was when it had a unity of organization. Denominations have had and still have their uses, and yet there may be times when denominational oneness may have some advantages.

Years ago certain bodies were formed by persons who withdrew from the Methodist Episcopal Church, and there is no doubt the Methodist Episcopal Church would gladly welcome them if they returned. Away back in 1865, forty-seven years ago, and, since, at various times the bishops of this church made overtures to the Methodist Episcopal Church, South, but they were not successful. In 1874 the General Conference of that church declared "corporate union" to be "undesirable and impracticable," but the suggestion of union is heard from time to time. So in regard to union on the part of the Methodist Protestant Church, something has been said, and a few years ago one might have thought the union was sure to take place in a very short time.

If these bodies offered to come into the Methodist Episcopal Church just as it is they certainly would receive a cordial welcome. If that were all the matter would be very simple, for in individual cases that very thing is occurring from time to time. But suppose these bodies would propose to combine as bodies and present terms of union which would require concessions which, if granted, would so modify the Methodist Episcopal Church that this church would cease to be the present Methodist Episcopal Church. Then many difficulties would instantly appear. The demands would have to be scrutinized and their probable effects would have to be considered. Suppose one body should demand that the Methodist Episcopal Church give up its episcopacy and so destroy its identity. The church would probably consider whether it should make that sacrifice merely to make a bigger ecclesiastical body. Or suppose the church should be asked to abandon its historic ritual. The church, doubtless, would pause and ask what would be gained by the destruction of that distinc-

tive feature. Suppose it were demanded that the Methodist Episcopal Church give up its territorial oneness and that the whole country be cut up into sectional bodies, each section being self-governing, so that there would be practically, or actually, just so many sectional churches, instead of one non-sectional church, for the United States of America. Would the Methodist Episcopal Church consent to have itself thus bisected, and dissected, and be a party to divisions that would not make for the unity of the nation? Suppose it was insisted that the dividing line should not run north and south, but east and west, along the course of the Ohio River, thus throwing into the South hundreds of thousands of white members of the Methodist Episcopal Church, to say nothing of the hundreds of thousands of colored members. Would the Methodist Episcopal Church agree to such a professed union which would be practical, and actual, disunion?

Suppose these sectional bodies were autonomous, each making its own laws and electing its own bishops and other general officers, what compensation would there be in a nominal over-body that practically, or actually, had no direct and real authority? Would the church be willing to regard this division into sections as a union, or, rather, would it not consider the professed union a false pretense to cover an actual disintegration and regard the nominal over-body as a mere figurehead and a sham?

Now, if all the propositions were acceptable, what would be necessary to bring about the organic unity, or, more specifically, if all the terms are satisfactory, who in the Methodist Episcopal Church can legally bring about such a result? Some seem to assume that all that would be necessary would be a motion, or resolution, presented in and adopted by the General Conference; but could the General Conference, of and by itself, effect such a combination and bind the church to its acceptance?

It must be remembered that though the General Conference has great power, it does not possess all power. It cannot do everything, for it is a limited body, with greatly restricted powers, and it is not the church in action excepting so far as the church has given it constitutional power, for the church is above the General Conference and the church made and limited that body.

The General Conference can make rules and regulations for the Methodist Episcopal Church, within certain limitations, but it cannot disband the church or make a new or different church any more than it can make a new constitution or go contrary to the existing constitution.

It is one thing to permit an individual, or a body of individuals, to come into or join the church, for that would merely involve the acceptance of the laws and doctrines of the church, but it is a very different thing to effect a combination with another church, or to permit the other church to combine with our church, when the combination implies or requires concessions and changes which modify our church and make it different from what it was in doctrines, or government, or territorial bounds within the limits of the United States of America.

Such concessions and combination would be equivalent to the most radical change in the constitution of the church and would be the actual destruction of the present Methodist Episcopal Church, as well as of its constitution. It would be equivalent to the dissolution or disbandment of the present church and the making of a new denomination. The old Methodist Episcopal Church would cease to be, and the old other church would cease to be, and the result of the blending would be a new and different church.

Plainly no General Conference has power to do this. It cannot change a single phrase or item in the constitution, much less make such a wholesale change in the organism. The General Conference does not possess the power to make such a union or disunion as the case may be. It cannot make a dissolution of the church and blend the dissolved church with another similarly dissolved church.

For such a purpose the General Conference is not the church, or even the agent of the church. The General Conference is not the whole church, and it has not been empowered by the church to make such a radical change, and, therefore, the church cannot be committed to such an action until it has been authorized by the whole church.

To say the least, such an organic union with another church

cannot be made without the constitutional vote of the entire Methodist Episcopal Church—that is to say, the vote of the General Conference, the vote of the combined ministry in the Annual Conferences, and the vote of the combined laity in the Lay Electoral Conferences—and to get that vote would require at least four years, even if all were willing.

How much probability there is that the church would favor a combination, or so-called organic union, that meant actually or practically the destruction of the present Methodist Episcopal Church, limited space does not now permit us to say.

Thomas B. Neely.

Art. IV.—THE ART OF PREVAILING PRAYER

The late Arthur T. Pierson wrote: "If there be any lost art in the church of God, it is the art of prevailing prayer; and with that is also lost the art of winning souls, of walking with God, and serving him in the power of the Spirit."

I am not in sympathy with this statement of that eminent man of God, and believe that such utterances tend to create the very thing deplored. It undoubtedly may be made, with all accuracy, of individuals, but it cannot be truthfully made of the body of believers which is the church. Prayer continues to prevail. There are Peniels on every mountain slope. Elijahs are invoking fire from heaven on many a Carmel altar. The silence of every night is broken by the cry of many a Moses in the agony of intercessory prayer. If at this moment our ears could be made as sensitive as those of the all-hearing Father, out of the stillness would rush the surge and thunder of many supplications: from out of Hannah's loneliness, and David's sin, and Solomon's worship, and Jeremiah's despair, and Isaiah's hope; out of Bethel, Hermon, Gethsemane, and the upper room. If we could trace to their springs the streams of blessing that are enriching our community we would come to lonely places where men are wrestling with the angel of the covenant or to the altars of God's house where worshipers are on their knees.

The church has not lost the art of prevailing prayer. Should such a calamity occur, the church would cease to live. Can the body live when the breath ceases? Nor can the church; for "prayer is the Christian's vital breath." Nevertheless, there are many of us who fear at times that we personally have lost the art. At least, our prayers do not seem to prevail. And this apparent failure has withered our confidence in the efficacy of prayer to such a degree as to rob it of its zest and joy. It becomes as lifeless as the counting of beads or the pinning of petitions on a revolving wheel. We say prayers, but do not pray. Our thesis will compel a homiletical, rather than a literary, form of discussion; but when men of eminence are deploring what they

call a "lost art" it is worth our while to place in their hands again the golden thread which they have dropped and which will unerringly guide them to the hidden places where the lost treasure may be found. We write with confidence, because we have inspired authority, in naming four elements of efficacious prayer which, when combined, bring swift and unmistakable answers:

First, "Whatsoever ye shall ask the Father *in my name,* he will give it you." Six times in a single discourse does Jesus name this element of efficacy in prayer, indicating the value he himself placed upon it. Whatever else it may mean, it certainly includes three things: To ask a thing in his name is to ask only that which he approves. That is our Lord's own interpretation of the expression. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." What he teaches here is not that personal goodness is the secret of prevailing prayer, but that because of what he is, as our Redeemer, we can approach the Father unhindered by any fears that arise out of our sense of sin. While we know that "if I regard iniquity in my heart the Lord will not hear me," we find no suggestion in all the Scriptures that prayer prevails because of personal merit. The Pharisee stood and prayed, "I do . . . I am," but he was not justified. On the other hand, the publican, who was conscious only of his sinfulness, was heard. So when we come to God in Christ's name we come with no personal claim, but simply "abide in him." Our wish merges into his and our thoughts are absorbed in "my words." Our prayer accords with what he approves.

A second thing is meant by the expression *in his name;* that is, by his authority. Many things which are the burden of our prayers Christ has already secured for us by his own act. All spiritual blessings are such—as pardon, the gift of the Holy Ghost, all those virtues that arise out of the indwelling Spirit, all those external conditions that come of an exalted spiritual character, the new life that is the Life Eternal. These all are the riches of his grace which he himself has secured for us. Even before we ask they are ours *de jure.* When we want them, and open our hearts to receive, they are ours *de facto.* Before Christ did his work of love, when men came to God with their wants

they had but one ground of appeal—his mercy. "Have mercy upon me," was their cry. Now we cry *in his name.* By right of the covenant oath God made with his Son, we make our appeal. And it is that that gives to prayer its mysterious efficiency.

Akin to this is a third thing to be named. Indeed, all three of these primary colors shade into each other, as do those of the spectrum, so as not to be sharply defined, but it is this interblending which makes the unity which is the product of them all. To ask in Jesus's name is to ask by virtue of our personal union with him. The name stands for his person; and to ask God *in him* means that the petitioner lays aside all thought of his own wisdom, strength, or merit, and derives his confidence solely from the personal worth of Christ. The prayer then becomes the aspiration which his love inspires. Thus the petitioner's approach is not alone his own, but Christ's as well. He voices out his Lord's want. There is sympathy between the Intercessor before the throne and the Christian in his closet. In such communion Christ's attitude toward our petition becomes absorbing in our minds and gives confidence when we pray. "The Father hears *him* pray, his dear anointed one." When we are one *in him* he prays not simply for us; he prays in us and by us.

The second element of prevailing prayer is already present in the one we have named, but needs to be considered separately if we would realize its far-reaching potency. In our spectrum the blue shades into the yellow, but farther down it disappears and an unmixed yellow casts a golden glory over the theme. "If we ask anything *according to his will,* he doeth it." Here is an element of peculiar strength which nevertheless sometimes withers the heart and paralyzes the tongue of prayer. Why ask God to do what he wills? The fact that he wills a thing precludes the necessity of prayer. This is the wintry blast that screams its icy untruth into "the still hour" and congeals the faith of him who comes to pray. But a moment's reflection will dispel that baneful sophistry. "It is not the will of your Father which is in heaven that one of these little ones should perish." Then why are so many little ones perishing, not only in the slums but in our churches and homes as well? Is it not largely because we

do not accord heartily in prayer with that will of God which would turn us into willing agents of his purpose? Again, "This is the will of God, even your sanctification." Then why are our hearts so divided with love of self and the world, and oftentimes so unclean? If we prayed "according to his will" we would sweep out all debasing self-service and self-worship, lest any treacherous thing should rob him of his rights; we would thrust out every rival of Christ. Then the spirit of power would rush in like a mighty wind, cleanse the consecrated place of all its foulness, and the glory of the Highest would dwell there. God's will is sovereign, but he chooses to work amid numberless free wills for the furtherance of his purpose. He who by prayer merges his will into the divine is allied to Omnipotence.

There are some who seem to think that to prevail *with* God means to triumph *over* God, to induce him to do things which they themselves cannot do. It is an unhappy misconception of a sublime truth, and is sure to result in debilitating doubt and prevent the very thing the words express. Such power would be to turn Omnipotence from the course it has chosen into lines of unwisdom. But God cannot consent to that. He is too wise to repeat the blunder of Apollo and allow the child Phaëton to take the reins of the chariot of the sun which he could not direct aright. God never surrenders his power; but he does impart it to those who are qualified to use it as he is using it, they becoming the agents of his purpose. His beneficent method is seen in the realm of Nature. In combating Nature as an enemy, we are crushed by it. In reverencing it, and loving and obeying it, it is our servant. Bacon says, "We command Nature by obeying her." Thus, opposing God's will, we are crushed by it, but in accord with it, we are girdled with his power. Hence the sublimity as well as the wisdom of this element of prevailing prayer.

A third element to be named is earnestness. "With all thy heart," is the biblical expression. Prayer is essentially an act of the heart; understanding by the heart not simply the seat of the emotions, but the innermost of our being, where every attribute of the soul is active in its profoundest deeps. It is there rather than with the lips that a man really prays. Because this

innermost is so manifold in its activity it is difficult to state in a sentence what is included in prayer *with all the heart.* Prayer is the communion of the heart with God, but in its utterance it breaks into sevenfold prismatic speech: adoration, praise, petition, thanksgiving, confession, supplication, and intercession. But when we have compressed all these forms of utterance in our prayer it is not yet necessarily "with all thy heart." It may still be formal, routine, mechanical, and not of the heart at all. The real prayer lies back of the utterance, in the thought, the desire, the attitude of the heart toward God. The prevailing prayer comes out of a deep sense of need with profound earnestness. In Luke 18 Jesus relates two parables, in one of which the importunate widow and in the other the penitent publican prevail in prayer. The point of resemblance in which lies the secret of the efficiency of both is that they were in desperate earnest.

This is the feature of all the great historic prayers that prevailed. Recall Jacob on the slopes above Jabbok, "I will not let thee go"; Moses amid the crags of Sinai, "Forgive them, but if not, blot me out of thy book"; Hannah at Shiloh; Elijah on Carmel; Paul in tears, desperate over his thorn. Modern history is crowded with examples. Indeed, we know of no great movement in the uplift of humanity but within and behind it we find mighty men on their knees: Savonarola in Florence, Knox in Edinburgh, Wesley in England, Livingstone in Africa, Havelock in India, Washington at Valley Forge, Booth in London, Lincoln in the White House, and a great multitude of witnesses "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, . . . of whom the world was not worthy." Let any earnest man turn the pages of his own life history and he will find some instance in which his prayers prevailed. When? When out of the depths he cried unto the Lord; when sin was strangling his soul like a serpent's coil; when some awful woe was pending—it was then he dropped his rosary with its beads and shook off the shackles of a book with its prescribed times and seasons. Out of a breaking heart prayer poured forth in groans that could not be uttered. It was then he prayed *with all his*

heart. This great truth is attested by the example of Christ. If we can safely judge by the few instances the evangelists give us of the Saviour's prayers, we cannot say that the hour of prayer was the "still hour." A marvelous calmness characterizes him in what we would call the struggle of outward life; in the face of the tempter, on the storm-lashed sea, in the presence of the pressing crowd, when confronted with the hatred of bigotry. But in his prayers we are impressed with the sense of effort, struggle, and even of agony. Instances multiply. At the grave of Lazarus "groans" mingle with his prayer. After the visit of the Greeks his prayer is "troubled." In Gethsemane it was "agony." On the cross his cry was almost at the point of despair. Even on Hermon and in the upper room we do not feel the spell of that unutterable calm that fills his being when in the strife of the outer world. The inspired writer tells us that in the days of his flesh he "offered up prayers . . . with strong crying and tears."

The last element of prevailing prayer we will name is Faith, which requires but a brief paragraph, for it is implied in all the others. It is not a single color of the spectrum, but, including them all, is the one white light. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." It was once my privilege to hear Dr. Pierson speak on Prayer, and, as nearly as I can remember, he said: "The apostle piles up a sevenfold affirmation: First, God is able to do. Second, what I ask. Third, what I think. Fourth, all I ask or think. Fifth, above all I ask or think. Sixth, abundantly above all I ask or think. Seventh, exceeding abundantly above all I ask or think." Mountain piled above mountain as when the giants essayed to scale the heavens. And yet that wonderful statement is qualified by one little phrase: "According to the power that worketh in you." What is that power but your faith? "According to your faith be it unto you."

A. H. Tuttle

Art. V.—ALL YE ARE BRETHREN

An Open Letter to all Christians and all Christian Churches from the Bishops of the Methodist Episcopal Church.

Prompted by sundry public declarations recently addressed to us by various Christian bodies in the United States, Great Britain, and various countries of continental Europe and Asia, relative to Christian fraternity in interecclesiastical relations, or in some cases to proposed consolidations of churches or parts of churches, and believing that in different parts of the world many true Christians and Christian communions are at present hindered in the cultivation and exhibition of the fraternal spirit by grave misapprehensions touching the whole subject of church unity and church multiformity, as also, in some cases, touching the attitude of our own branch of the Church Universal toward other branches, we, the Bishops of the Methodist Episcopal Church, in semi-annual Conference assembled, with an unfeigned desire to promote the glory of our divine Redeemer and the good of the whole spiritual kingdom of which he is the ever blessed head, herewith respectfully invite the attention of all Christians and of all Christian communions, therein expressly including the officers and members of our own Church throughout the world, to the following declarations:

I. The Christian communion which we represent firmly believes that the development of the mustard tree of Christ's kingdom into its great and widespread modern branches was a part of the divine purpose in its planting, and that this progressive ramification is intimately, if not necessarily, related to the accomplishment of the divine destination of the Church of Christ to reach and bless all classes and kindreds and tribes of the widely ramified race of man.

While, therefore, we believe in the absolute and necessary unity of the Christian Church as respects her origin, nature, and end, we cannot fix upon our own or upon any other particular branch of the one living tree and claim that it is the one and only legitimate Church of Jesus Christ. In this respect we wholly,

and, as we suppose, unalterably, differ from the Papal communion and from all ecclesiastical organizations which, in claiming for themselves a like exclusive legitimacy, become imitators of that communion.

II. The Christian communion in whose name we speak believes that the best and only infallible proof of the legitimacy of any particular branch of the Christian Church is to be found in its currently proven adaptation and power to transmit and propagate that pentecostal spirit and life procured for the world in and through the Founder of the Church, the incarnate Son of God. True Churches, as really as true prophets, are to be known by their fruits. Moreover, every branch which beareth not fruit is certain, in God's good time, to be taken away. If, therefore, all the patriarchs of the Eastern Church, together with the primate of Rome, were to unite in recognizing the communion of which we have the oversight as the true Patriarchate of the New World, this action would contribute absolutely nothing toward constituting or continuing this body a legitimate branch of the one true Church. It would still remain a truth that the validity of the claim of our own or of any other ecclesiastical organization to such a title must be dependent on continually tested adaptation and proven power to renew men in the divine image.

III. It follows from the foregoing that, in our view, the natural disposition of every true branch of Christ's Church toward intercommunion and fraternal coöperation with other branches will be proportionate to the degree of divine life and saving efficiency which it may observe in their life, work, and worship. At the same time this interior elective affinity must not be permitted to become the sole factor in determining interecclesiastical relationships and activities. In the sphere of church life, as elsewhere in the divine economy, the high should assist the low, the young the old, the strong the weak, the rich the poor, the free the oppressed, the enlightened the ignorant. But all efforts to discharge this duty should ever be prompted by genuine Christian love, and should be free from every alloy of Pharisaism, sinful rivalry, and ambition. As far as practicable they should be made

in methods cordially approved and consented to by all the parties to be affected by them.

IV. In discussions upon the subject of church unity and church multiformity, much confusion of thought and language has prevailed. Many who at heart are seeking the same thing fail to understand each other, and as a natural consequence find themselves in a condition of partial estrangement. In our view, as already set forth, the progressive multiformity of the Christian Church is precisely as divine as is its initial, essential, and teleological unity. In this respect God's spiritual kingdom in man exactly resembles his floral or his faunal kingdom in nature. Each of his kingdoms is one, but each presents in living forms an almost limitless variety.

Not infrequently persons speak or write of the "organic unity" of the Church of Christ as now lost and as needing restoration. To this use of terms we are not prepared to assent without important qualifications. The one organic action by which the body of Christ, his Church on earth, is continually renewed and strengthened and developed is to-day precisely what it was at the beginning. Now, as then, it consists in discipling and baptizing and teaching according to the original apostolic commission. (Matt. 28. 19, 20.) Now, as then, there are diversities of gifts, but the same Spirit; diversities of administration, but the same Lord; diversities of operations, but the same God working all in all. (1 Cor. 12. 4–6.) There are, it must be remembered, two kinds of organic unity. The one is the abiding unity of the roots, trunk, and branches of a living tree; the other is the transitory unity of the vitally united chemical elements by which at any particular moment that living tree is constituted. The first is a unity which subsists beneath and through all stages of the normal development of a living germ into its divinely purposed manifoldness of part and function; the second is a unity which results from the temporary union and assimilation of certain preëxisting constituents. Accurately speaking, therefore, the organic unity of the Church is one thing, and organic union of all contemporary Christian believers is an entirely different thing. The first is as permanent and indestructible as the Church of

God on earth; the second is as changing and transitional as the unity of a particular generation of men.

The organic unity often spoken of by advocates of the administrative or governmental consolidation of several different historically developed branches of the Church is neither the one nor the other. No incorporation or ingrowth of separate branches, even if living branches, can ever make a normal tree. The idea, as soon as clearly defined, is seen to be absurd. It springs from confused and superficial conceptions of the nature of the Christian Church. In its best sense such an organic unity, if fully attained, would be simply the result of a unification of all fruit-bearing branches in one fruit-bearing branch. The ideal of the Holy Catholic Church, unconsciously underlying the thought of such advocates, would appear to be a branchless reed—not a vast, wide-spreading, heaven-filling tree of life, with fruit and shade and healing for all the nations.

A better name for the solidarity in various degrees lacking among the several branches of Christ's Church is Fraternal Unity. (Matt. 23. 10; John 17. 21.) Where this exists in normal measure, there will be no sinful schisms, no unholy church ambitions, jealousies, or antagonisms of any sort. On the contrary, there will be mutual respect, affection coöperation, fellowship, union in every good word and work. To the cultivation of this fraternal unity in Christian love and labor we affectionately invite all fellow disciples to whom these words may come.

V. As in all God's living works, so in his Church, there are fixed laws and limitations of life and of life's development. No tree was ever seen capable of limitless self-differentiation into branches. There is no danger that the divinely fed instinct for Christian work in congenial and adapted forms of organization will resolve the Church of Christ into an ever-multiplying and ever-weakening chaos of religious sects. That instinct is constantly counterbalanced by another, also divinely fed and of even greater power—the instinct of brotherly love. Hence, wherever, in consequence of the gradual oblivion of old wrongs, or the disappearance of old errors, or the death of inveterate bigotries among historic Churches—or, again, in consequence of the uni-

fication of separate political jurisdictions, or the aggregation of Christians and of Christian converts belonging to different communions in new settlements—hearts and minds that belong together are brought into neighborly relations, the instinct of Christian affection will ever cause them to gravitate toward each other with incomputable force. The resulting forms of organized Christian life will be new, and different from any before them; but, being the timely creation of that indwelling Spirit who has animated and formed and transformed the Church from the beginning, they will be as legitimately and truly historic as any that have gone before.

VI. Looking back into the history of our own Church, we are gratified to note the fraternal bearing initiated by the fathers at the beginning and since that time faithfully maintained; also, the responsiveness which that fraternal bearing has found in sister Churches. Partly by a most liberal policy of open communion and intercommunion, partly by official correspondence with other Churches, partly by receiving and sending fraternal delegates, partly—and perhaps more than in any other way—by laying stress at all times and in all places upon the essence, rather than the form, in all matters of church polity and function, this Church has sought to promote the growth of Christian fraternity in interecclesiastical relations. And with good success. Since 1820 there has been but one of our quadrennial General Conferences at which fraternal delegates from sister Churches in foreign lands and in our own land were not present with loving messages. Among these venerated and beloved servants of Christ have been eminent sons of British America, England, Ireland, France, Italy; men of African and of Caucasian race; advocates of Calvinistic and of Arminian theologies; representatives of Episcopal, Presbyterian, Baptist, Congregational, and other ideas and administrations. We can but think that the direct and reflex influences of these delegations, and of those which we have sent in response, have contributed to create the new day that has dawned on Christendom, and to a far greater extent than the delegates themselves, or even their respective Churches, were aware. Certain it is that no other Church of the same magnitude, and experiencing the

same constant pressure from increasing and multiplying home interests, has ever paid an equal amount of attention to sister Churches or received from them an equal amount in return.

VII. A few months ago a commission officially representing the Protestant Episcopal Church in the United States addressed to the General Conference of the Methodist Episcopal Church about to meet in New York certain fraternal overtures looking to the organization of a new and all-inclusive Episcopal Church for the United States, and inviting brotherly conference with reference thereto, in the following terms:

We, Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops of the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow Christians of the different communions in this land, who in their several spheres have contended for the religion of Christ:

1. Our earnest desire that the Saviour's prayer, that we all may be one, may in its deepest and truest sense be speedily fulfilled.

2. That we believe that all who have been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church.

3. That in all things of human ordering or human choice relating to modes of worship and discipline or to traditional customs, this Church is ready, in the spirit of love and humility, to forego all preferences of her own.

4. That this Church does not seek to absorb other communions, but rather, coöperating with them on the basis of a common faith and order, to discontinue schism, to heal the wounds of the body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world. But, furthermore, we do hereby affirm that the Christian unity so earnestly desired by the memorialists can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first age of its existence, which principles we believe to be the substantial deposit of Christian faith and order committed by Christ and his apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal good of all men. As inherent parts of this sacred deposit, and, therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

(I.) The Holy Scriptures of the Old and New Testaments as the revealed word of God.

(II.) The Nicene Creed, as the sufficient statement of the Christian faith.

(III.) The two sacraments--Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by him.

(IV.) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church.

Furthermore, deeply grieved by the sad divisions which afflict the Christian Church in our land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

The General Conference received and considered the communication in the kindliest spirit, and at length adopted the following response:

The Declaration of the House of Bishops, and the concurrent resolution adopted by the House of Bishops and the House of Deputies of the Protestant Episcopal Church, sent to us by the hands of the Rev. H. C. Duncan, Secretary of the Commission appointed by the Convention of that Church upon the subject of the Organic Unity of the Church, have been carefully considered.

We gratefully accept these communications as furnishing evidence of the increasing spirit of Christian fraternity which characterizes this age.

The Methodist Episcopal Church has always extended a cordial hand to all who love our Lord Jesus Christ in sincerity, and is ready to cooperate in any movement which contemplates brotherhood among all branches of the Church of Christ. The organic unity of the Church may not be practicable at this time, and there are many thoughtful Christians who doubt whether it would be advisable if it were possible. But that all branches of the Church should dwell together in peace and labor together in love no sincere Christian doubts.

Imbued with this exalted Christian sentiment, the Methodist Episcopal Church will not erect her theory of church government into a barrier against Christian fraternity and church unification. God has honored all branches of his Church, and has thus taught the world that the spirit of the Gospel is of more consequence than any theory of church government; therefore,

Resolved, 1. That we are ready to fraternize and coöperate with the Protestant Episcopal Church, as we are with all other Churches of the Lord Jesus Christ, and to extend to it, and accept from it, all Christian courtesies which are common and proper among servants of our common Lord.

2. That we recommend the appointment of a Commission of three persons, namely, one Bishop, one member of an Annual Conference, and

one layman, who shall hold themselves ready "to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church," or the increase of Christian and church fraternity; and that this Commission be requested to make a report to the General Conference.

In the cordial fraternal sentiments thus expressed by the General Conference we, the presiding officers of the body, heartily and explicitly concur.

In accordance with the recommendation of the second resolution we have appointed as a Commission on the subject the following: Bishop Edward G. Andrews, D.D., LL.D.; The Rev. William F. Warren, D.D., LL.D.; The Honorable George G. Reynolds, LL.D.; and their names are hereby publicly and officially announced.

As to the overtures themselves, we must be allowed to say that we are by no means certain that we fully understand their meaning.

We could wish for more explicit information upon at least the following points:

First, the exact nature of the "organic unity of the Church" whose restoration is sought. The phrase, as we have seen, is ambiguous, and in this document neither of its two most natural meanings seems to be intended.

Second, the exact nature of the "schism" which the promulgators of the overtures seek to "discontinue." Among whom is this schism to be found? This point seems to us the more obscure from the fact that in the same document all duly baptized persons are acknowledged to be "members of the Holy Catholic Church." Moreover, we suppose this Holy Catholic Church to be the one of which it is said that to it Christ and his apostles committed that "substantial deposit of faith and order" which is "incapable of compromise or surrender," and which in the same sentence is declared to be identical with those "principles of unity" from which, impliedly, "all Christian communions" have departed, and to which they must all "return" before the desired Christian unity can possibly be realized.

Third, the essential marks or characteristics of the "historic episcopate," as this term is used in the declaration. This seems

important from the fact that the greater part of those particularly addressed, namely, the American members of the Holy Catholic Church, have never seen a bishop of any kind, while many of them have received their ideas of the historic type from such injurious and misleading representations as the following from the pen of the pious English poet, William Cowper:

> Behold your Bishop: well he plays his part,
> Christian in name, and infidel in heart,
> Ghostly in office, earthly in his plan,
> A slave at court, elsewhere a lady's man,
> Dumb, as a senator, and, as a priest,
> A piece of mere church-furniture at best.

Under such circumstances it is evident that no one can reasonably expect to win over the American Churches of the non-Episcopal order to the acceptance of any historic episcopate without first explaining to them in clearest language precisely what the proposed episcopate essentially is, and precisely wherein the historic episcopate is distinguished from the pre-historic. Even the Churches of the Episcopal order, of which there are several besides our own, are entitled to the same information.

But while we thus miss much that we would gladly find in the Declaration of the Protestant Episcopal Bishops, we rejoice in that spirit of fraternity, that longing for larger and more catholic fellowship, which the document evidently breathes. However difficult our newly appointed Commission may find it to agree with inquirers that the "organic" unity of the Church of Christ can be present in one generation and absent in another—now taken away, and now restored—we sincerely hope that they will give the kindest and most patient attention to all who may be seeking for light in the interests of brotherly love.

VIII. Passing to Great Britain, we find a variety of fresh discussions and movements touching directly and indirectly the general question of Christian fraternity in interecclesiastical relations.

Last summer, under the presidency of the Archbishop of Canterbury, an extraordinary, that is to say, an extra-canonical Conference of the Bishops of the Church of England, together

with those of her colonial dependencies and a number of those of the Protestant Episcopal Church in the United States, was for some weeks in session in the Lambeth Palace. One of the most important of the questions considered was the terms on which the Church of England could consistently negotiate with the dissenting home Churches with respect to ecclesiastical consolidation, and with foreign Churches, especially the Eastern, the Scandinavian, and the Old Catholic, with respect to intercommunion.

Connected with this question a number of facts of marked significance confronted the Conference.

1. The fact that the Anglican Church, though once in relations of fraternal intercourse, and at least partial intercommunion with the Churches of a large part of Continental Europe, is now one of the most isolated of all the great Churches of Christendom, being in fraternal relations with but one independent ecclesiastical body in all the world, to wit, the Protestant Episcopal Church in the United States.

2. The fact that—by adopting the Lutheran and Early Anglican view of church polity, or simply joining with her own best "Broad Churchmen" in declaring that the question of the most scriptural and effective form of organization, no less than the question respecting the most desirable ceremonies of Christian worship, should be left to the godly judgment and Christian liberty of each organizing body—the Anglican Church could at any moment establish the heartiest of fraternal relations with every considerable Christian body in the whole Protestant world.

3. The fact that if—while still holding to the indispensableness of the Episcopal form of government—the Anglican Church would but pronounce in favor of that view of the episcopate maintained by many of her own profoundest and most scholarly divines, according to which all essential functions of the Christian Bishop are readily susceptible of combination with, or of separation from, the functions of the Christian presbyter—according to providential circumstances in locally adapting church supervision in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his

Church—even then she would at a single stroke open the way for cordial intercommunion between herself and every dissenting communion ever excluded or otherwise separated from her, with the possible exception of the Close-Communion Baptists.

4. The fact that the above-mentioned view of the episcopate —which renders needless the unchurching of all Christian bodies not organized under Bishops thrice ordained, by Bishops themselves thrice ordained, in unbroken succession from the days of the apostles—has found in the oldest of those Episcopally organized Churches which look with reverent affection to the venerable Church of England as their common mother, its highest illustration and most complete embodiment; and under this episcopate this eldest daughter of the English Church has, by the blessing of God, in a little more than a hundred years raised up a larger communicant membership in good and regular standing than is that of the parent organization.[1]

The results of the deliberations of the Conference upon the facts of the situation were embodied in an Encyclical letter to all Christians and in a lengthy series of resolutions appended thereto. With respect to intercommunion with foreign Churches, no new overtures were brought forward, but on the subject of home reunion the following resolution was adopted:

> That in the opinion of this Conference the following articles supply a basis on which approach may be, by God's blessing, made toward home reunion: (1) The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith. (2) The Apostles' Creed, as the baptismal symbol; and the Nicene Creed as the sufficient statement of the Christian faith. (3) The two Sacraments ordained by Christ himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by him. (4) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church.

It will at once be seen that the terms laid down are, with slight modification, those already formulated by the Bishops of

[1] The latest procurable statement of the whole number of communicants in the Church of England showed a total of 1,670,000.—*The Church Times, London*, 1887, *page* 213. The same authority remarks: "None but communicants have a real right to be considered members in good standing." The communicants of the Methodist Episcopal Church the same year were 2,093,935.

the Protestant Episcopal Church. Unfortunately, there is no modification in the fourth which, as interpreted by the authors, erects an impassable bar against every communion to which the paper is particularly addressed, with the possible exception of the Reformed Episcopal Church of England, a body already in such relations to the Established Church as to need no new barriers to keep it at a distance.

To the public protest of the Lord Bishop of Liverpool against the Encyclical, and to the criticisms published by such eminent lay representatives of the courts of the Church as Lord Grimthorpe, we have no occasion and no disposition to speak. We allude to them in passing solely for the reason that an omission of every reference to them in this place would be liable to leave upon the mind of many readers an incomplete, and to some extent unfair, impression respecting the actual state of public sentiment in the comprehensive Church for which the Conference, with more or less of propriety, assumed to speak.

One passage in the Encyclical indicates a certain progress. In speaking of the Anglican standards, and especially of the Thirty-nine Articles of Religion, the Bishops, without expressly mentioning the position taken by the first organizers of our Church, cordially approve of it, and commend its adoption in future cases of like kind. They say: "A certain liberty of treatment must be extended to the cases of native and growing Churches in which it would be unreasonable to impose, as conditions of communion, the whole of the Thirty-nine Articles, colored as they are in language and form by the peculiar circumstances under which they are drawn up." This makes it probable that the Anglican Episcopate has come to look upon the felicitous abbreviation of the English articles found in the Twenty-five Articles of the Methodist Episcopal Church with a more friendly eye than did their predecessors of a hundred years ago.

The foregoing citation also suggests the fact that the resemblances between the Church of England and our own Church are very numerous, and of deep interest to every student of intereccleslastical relationships. For example, the one body is

the foremost Christian communion in the Old World branch of the English-speaking race; the other the foremost in the New World branch. Each is centered in the heart of the morally dominant nation of its hemisphere. Each includes foreign dependencies of almost world-wide extent. Each, by favor of divine Providence, has an exceptionally influential relation to Christendom, with responsibilities equally exceptional. Each is episcopally organized and is strongly attached to its form of government. Their respective articles of religion are largely identical. In the same ancient and hallowed words they baptize their candidates, adult and infant, marry the betrothed, and bury the dead. In the use of the same liturgy they administer the Supper of the Lord, ordain their deacons and elders, and consecrate their Bishops. As an independent organization, each is, in an important sense, the daughter of an older communion, and each is disowned by its mother.

Important contrasts, too, are not wanting. The younger of these Churches is an independent, self-governing corporation, the other has never been; in the one the supreme authority is civil, in the other it is strictly ecclesiastical; the one was separated from its parent body in the sixteenth century; the other arose in the eighteenth; the one views itself as preëminently a Church of the past; the other regards itself as preëminently a Church of the future; the one is exceptionally full of differing theologies and church ideals, the other exceptionally uniform in both; the one gives prominence to stately and beautiful worship, the other to inward and active holiness; the one has its strength in the richer and more privileged social classes, the other has chosen to become the mother of rich and privileged classes by being a Church of the common people. Finally, the one bars its pulpit to Christian ministers of every differing name; the other welcomes to chancel and altar and pulpit accredited ministers of every Church in which the incarnate Redeemer is worshiped and a life in the Spirit of Holiness lived.

Surveying such facts, it is hard to say which should more powerfully move the two Churches toward a genuinely fraternal relationship, their likenesses or their contrasts. Both the former

and the latter afford constraining reasons why each should seek the welfare of the other, and by faithfulness in brotherly speech and action hasten to remove all remnants of early misunderstanding.

We close our too brief reference to this noteworthy Encyclical by acknowledging with peculiar pleasure the Christian salutations which it brings. In response we cordially tender to its authors our most respectful and brotherly greeting. In the name of all for whom we are entitled to speak we assure them that we reciprocate their loving solicitude, and that for ourselves—as for all fellow Christians—we accept the solemn truth so appropriately and so seriously applied to themselves by the members of the Lambeth Conference, to wit: "Our responsibilities do not end with our own people, or with the mission field alone, but extend to all Churches of God." Our own type of churchmanship is broad enough to welcome to intercommunion devout believers in so-called "apostolic succession," as well as those who reject it; we expect and respectfully await the time when the loved and honored Church of England will attain a like catholicity.

IX. In Germany, Switzerland, Denmark, Norway, and Sweden; in episcopal, consistorial, and similar deliverances; in the resolutions of synods and pastoral conferences, not to mention official ecclesiastical journals, many public declarations have from time to time been promulgated relative to our Church, and to its relations to the Churches established by the State. Of the unjust character of many of those put forth in earlier years we have no desire to speak; rather would we hasten to say whatever a feeling of genuine Christian fraternity can suggest in palliation of them. In the beginning, when both the authorities and members of the Established Churches were ignorant of our history and character and aims, and when the prevailing impressions respecting our Church were derived from unfriendly sources, it was but natural that fraternal recognition should be but slowly and cautiously extended, and that the manifestations of the spirit of interecclesiastical fellowship should be but rarely witnessed. Happily, a better day has come, and with improved

acquaintance improved relationships have been established. In various branches of the Evangelical Alliance, in societies for the promotion of moral and religious reforms, and in other associations of a social, literary, educational, or patriotic character, our ministers are finding a steadily increasing appreciation and our people constantly multiplying opportunities. As their chief pastors we earnestly exhort both ministers and people to continue to avoid everything which can discourage the living and working members of the older Churches, and to seek in every suitable way to strengthen them in their difficult position. Reciprocity cannot fail to follow. The providential course of events will hasten and perfect it. In proportion as the truly evangelical element in the State Churches is taught by events, the perils imminent to the true faith in case of an early disestablishment, and, on the other hand, their own inevitable oppressions and hamperings in Christian service in case an early disestablishment shall fail to come, in the same proportion will they be prepared to welcome Christian coöperation, and to join in that generous aspiration of Wesley: "I desire a league, offensive and defensive, with every soldier of Jesus Christ."

X. In Italy, not long since, an officially commissioned monsignor sought and was granted interviews with the superintendent of our missions, and proposed terms of union with the Roman Catholic Church of Italy. These, as the terms of the Papal Church invariably do, involved a surrender of our evangelical standpoint with respect to the great questions between historic Protestantism and Romanism, and hence were unacceptable.

With respect to the evangelical bodies at work in that newly emancipated and unified kingdom, we rejoice in their progress and in the blessings which they have helped to bring to a noble, but long neglected, people. In the newly formed Young Men's Christian Associations of Italy, and in similar organizations for Christian service and fellowship, our missionaries and pastors are happy to meet their brethren of other names. At our Annual Conferences, too, their representatives will ever find a warm fraternal welcome. Already it is evident that a new Italian

Christianity is taking the place of the old, and that the new is to be one far richer in spiritual quality, more varied in ecclesiastical expression, more catholic in interecclesiastical fellowship, more alive with the Spirit of life

In Mexico and the several republics of South America, the relations existing between our Churches and those of other origin and form are much the same as in Italy—that is to say, the Papal priesthood steadily antagonizes them with ability and zeal, while all other Christian bodies rejoice in our presence and in our prosperity. Upon all of them may the blessing of Heaven continually and increasingly rest.

XI. In Bulgaria we stand on the threshold of the ancient Orient, and must needs define our attitude with respect to the Oriental Churches and to Oriental Christianity. We do so when we say that, in proportion as the Churches of the Greek rite maintain their historic opposition to the ever-increasing assumptions of the Roman pontiff, and their critical attitude toward the unfortunate original Erastianism and Socianism and Calvinism of the reformed Churches of the sixteenth century, and especially in proportion as they awake to newness of spiritual life, and to an active sense of their duty to Christ and to all men, in like measure do they approach the views of church life and church duty which we historically have aimed to represent, and thus approach the sphere of our heartiest fraternal sympathy. In time—may the Lord cause it to be soon—we hope that here, too, the watchmen may see eye to eye, and that fraternal relations of the deepest and most fruitful sort may be established between oldest East and newest West.

XII. In Africa, India, and Malaysia all Christian communions stand in a common relation to the established and historic heathenisms of the people, and accordingly are drawn into all the closer fraternal relations with each other. We group these fields together for the reason that our official relation to them as General Superintendents is somewhat different from that in which we stand to any other parts or provinces of our widespread work. Coördinate with us in jurisdiction over these vast portions of the earth stand two men exceptionally related to ecumenical Christen-

dom—our beloved associates, William Taylor and James M. Thoburn, the one Missionary Bishop of Africa, the other Missionary Bishop of India and Malaysia. Each has been an inspiration to communions other than their own; and each is attended by the prayers and Godspeeds of those communions.

The history of our missions in all these fields presents characteristics which are of interest in the present discussion. In no parts of the heathen world has our missionary work been so liberally assisted by pecuniary contributions from Christians of other folds. In no other have so many ministers and lay-workers from other folds asked to enter, and after trial been received into, our service. In no other have we given our sister Churches so extensive an illustration of the variety of our evangelistic methods or so effective an exhibition of our appreciation of the missionary service of woman. We have aimed to strengthen each Christian body in whose neighborhood we have labored, and in fields first occupied by ourselves we have heartily welcomed later comers. We are not without confidence that Christian fraternity in those ancient continents is yet to react with blessed effect upon many of the Churches of America and Europe.

XIII. In the Empire of China the relation of our Church to the other evangelical communions has always been most friendly. In the holding of general and special Mission Conferences, in the production of useful works upon the language, in the efforts to create a Christian literature, in the founding of Christian schools, and in many other ways, our brethren have ever been glad to coöperate with all who, like themselves, are trying to hasten the ultimate triumph of the Redeemer's kingdom. To the authorities of all the Christian bodies related to us in that land we respectfully tender the cordial greetings and good wishes of most friendly fellow laborers in the Lord.

XIV. In Japan recent events have afforded a significant illustration of the readiness of our Church to coöperate with sister Churches, and to lead in such coöperation even when it would involve an immediate cession of valued territory, the surrender of a large membership, and the loss of imperial opportunities. The same General Conference which, last May, assured the

Protestant Episcopal Convention that the Methodist Episcopal Church would not "erect her theory of Church government into a barrier against Christian fraternity and Church unification" was tested as to its sincerity in that statement. Our missionaries in Japan, together with the pastors and churches under our care, believing that the progress of Japanese evangelization would be accelerated in case corporate unity and administrative autonomy could be secured to all Christians of Methodist antecedents in the empire, petitioned our General Conference for permission to unite with their brethren of the other Missions in organizing a self-governing Methodist Church for Japan, independent of the control of any of the parent bodies, though in relations of cordial intercommunion and coöperating in evangelistic work. After a careful and protracted consideration of all the interests involved, the General Conference granted the permission sought, and upon the exact terms desired by the petitioners. In case, therefore, the other Churches concerned shall follow our example, and the proposed consolidation is effected, it will appear in history that toward the end of the nineteenth century six different Churches in various parts of the Christian world, by their own free acts, respectively ceded to a new native Church of alien tongue and race, along with rich and continued pecuniary gifts, all acquired rights to occupy the territory of a magnificent empire, and all claims to exercise jurisdiction over the schools and colleges and churches which they themselves had founded. A Church born of such coöperation and of such unselfishness would deserve—as we cannot doubt it would receive—the manifest blessing of Heaven.

In the foregoing paragraphs we have aimed to present appropriate fraternal responses to declarations, overtures, and acts of deep interest to the whole Christian world. Earnestly and prayerfully have we sought to speak sound words, words promotive of truth and love. We desire no reader to ascribe to them any other authority than that to which in his own judgment he may think them entitled. We have chosen to style the communication an "Open Letter," and have addressed it to the Christian public. Should the Christian public prefer to call it an

Encyclical, it will neither offend nor please us by so doing. An Encyclical letter is simply an ecclesiastical circular, and an open letter addressed to all Christians and to all Christian Churches is neither better nor worse for being so called.

Before concluding we desire to address a word of affectionate counsel and appeal to the presiding elders, presbyters, and deacons of that particular Church to whose supervision for a few swift years the Lord of all the Churches has been pleased to call us.

To you, brethren beloved, we look for nobler manifestations of catholicity and of ecclesiastical fraternity than the world has been wont to see. You represent a Church which more than any other embodies in free and home-grown form the forward-looking religious forces of that mighty nation to which all other nations are bringing contributions. And just as certainly as American civilization is destined to be richer and more cosmopolitan than any preceding type, so certain is it that in comprehensiveness, in variety of form, and in catholicity of spirit, American Christianity is destined to surpass all older forms, national or free, hierarchical or anti-hierarchical. Already, as often as you lead our public worship, you do so from a book of praise wherein all Christian Churches and all Christian ages harmoniously unite. As to doctrine, you have studied theology with Athanasius, anthropology with Augustine, justification with Luther, sanctification with Wesley. As to fellowship, your Church is in origin and essence Holy, Catholic, and Apostolic; in administration, Episcopal; in legislation, Presbyterian; in sustentation, Congregational; in the discipline of members, as also in the licensing of ministers, Independent. How unique, how vitally inclusive, how apparently final, seems such an embodiment of the Church Universal! Its very structure is preclusive of the partisan spirit, its life is a day school of true catholicity.

To the honor and responsibility of a participation in the instruction and administration of this foremost free Church of all history, you, brethren, are divinely called. Strive to be worthy of so lofty a vocation. Interests infinitely precious to the heart of Christ are to-day represented by the patriarchs of the

Greek rite, by the pontiff of Rome, by the Moravian bishops and Waldensian elders, by the consistories and courts of the Continental Churches, by the archbishops and convocations of Canterbury and York, by the general councils and synods and conferences of the various American Churches. As servants of Christ you are bound to give attention to these interests, to study them, to understand them, to promote them in every fraternal and Christian way. We are glad to know that you are attempting this, and that more, perhaps, than any equally numerous body of Christ's ministers on earth, you are accomplishing it. Still, we covet for you the honor and blessedness of doing it with ever clearer consciousness and with ever greater effect. Closer and ever closer grow the world-encompassing interecclesiastical relations into which the great Head of the Church is steadily conducting you. Though you dwell in all the continents, and belong to many races, and speak a multitude of differing tongues, you have in this respect a common calling. Nay, rather *because* you dwell in all the continents, and *because* you belong to many races, and *because* you speak a multitude of differing tongues, you have in a preëminent sense this calling to world-wide manifestations of brotherly affection, to world-wide coöperations with all true Churches of our Lord and Saviour Jesus Christ.

In the light of your connections with the aggregate of Christ's interests how inspiring becomes each duty in detail! In every effort you may put forth for the conversion of the Mohammedan world you are helping to deliver your brethren of the Oriental and North African Churches from the oppressions and benightments of a thousand years. Whenever, in any part of the world you place in the hands of a people the open Bible, you benefit by that act each Christian nation, Oriental, Papal, or Protestant. As often as you remove a single misunderstanding hitherto existing between Christian believers, so often do you heighten ecumenical harmony. Whenever, in any land, you succeed in winning one sinful soul from death to life, you not only give occasion for joy in heaven, but also justify a joy on all the earth. You hereby set in the on-going life of the Church Universal a beneficent factor absolutely new—a factor whose

possible significance for all coming generations no man has power to forecast.

Who shall exhibit to the world the breadth, the vital scope, the large-heartedness of Christianity if not you and such as you? Preaching from the heart the universality of God's moral law, the universality of human sinfulness, the universality of God's pitying love, the universality of the atonement by Jesus Christ, the universality of the ministries of the Spirit, the universality of the gospel invitation, the universality of the Church's commission, and finally the universality of Christ's ultimate lordship, you, of all men, must hold yourselves to the duty of perpetually contemplating the world-field in its wholeness, the Church in its unity. It may answer for national Churches to be national, and for dissenting Churches to be dissenting, and for an ultramontane Church to be ultramontane; but "it shall not be so among you." Your Church is not national, nor yet dissenting, nor yet ultramontane. The world is your parish, the great commission your charter, the Lord Christ your Patron.

"Therefore, let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Signed by order of the Bishops of the Methodist Episcopal Church, this..... day of ..... year of our Lord, one thousand eight hundred and eighty-nine, in the city of New York, by

Cyrus D. Foss, *Secretary*.

Supplementary Note.—In November, 1888, in semi-annual meeting assembled, the Bishops of the Methodist Episcopal Church, by vote, requested a member of the then newly appointed Commission on Fraternity to prepare a tentative manifesto on the subject of Christian Unity and the attitude of the Methodist Episcopal Church thereto. In response he drafted the foregoing document. More than eight months the Board held the

question of its issuance under careful consideration. During this time, however, serious questions were raised as to the intentions of the General Conference in its prior action. In view of these questions, the Board at length, in November, 1889, adopted the following as their final action on the paper: "Resolved, that we, the Bishops of the Methodist Episcopal Church, present our hearty thanks to the Reverend William F. Warren, D.D., LL.D., for the able paper on the subject of Christian Union presented to this body, and request him to give it to the Church as an invaluable contribution to the literature of the subject; also, that we hereby express our regret that we do not feel at liberty to express ourselves as a Board on this important matter, especially because (in large part) the subject has been committed by the General Conference to a Commission already appointed."

In view of the increasingly keen public interest now apparent in the general question of Church Unity, and in the proposed "World Conference on Faith and Order," the author of the "Open Letter" of 1888 has been asked and, after conference with judicious friends, has consented to comply with the original request of the Bishops and to give the document to the Church. He does this in the earnest hope that, despite its original date, its facts and principles may still prove promotive of good understanding and of ideal personal and corporate interrelations among all who love our Lord Jesus Christ in sincerity.

William F. Warren.

Art. VI.—METHODIST WINE SKINS

At the start the wine skins of Methodism were so ample and generous that few considered the possibility that the life they contained would ever press upon the forms in which the power was provisionally carried to the world. Amplitude was the characteristic of the skin, irresistibility that of the power. Other ecclesiastical skins might crack, did crack to bursting, but what change would the generous might of the new evangelism ever be called upon to suffer or invite or demand of its own vehicle? Was not Methodism so far ahead of narrow creeds as that it would always lead the procession? Let the long future look out for itself. No flux of history would ever characterize our march. Something like this way of thinking has marked the mental, and therefore the practical, attitude of our church from the beginning. And yet, to change the figure, we have caught up upon our own frontier. Faiths, creeds, and forms, now much changed, which we outran decades ago, seem to be hugging our flanks. Can it be that they have got the secret of our power? Or can it be that we were cradled in change and have been forgetting our own inheritance, our own peculiarity, our own power? Shall we prefer the rigidity of a crystal to the might of an engine? It is not forgotten that stability and flux have gone hand in hand from the foundation of the holy catholic church, and when the door opened for the fresh impetus of the eighteenth century revival that both of these forces, both of these proofs of divine right to rule and to order the forward march, were enthroned in the mind and heart of Wesley. In more than one item he resembled Paul. In both brains were the one man and the world. To save the man into whose eyes you gaze is one thing. To save the man who lives down the ages, the creature of another environment, a member of a changing social order, calls for new wine skins for the larger. the swelling life of truth, the same and yet different.

In the early church and in the founding of Methodism one may discover a striking parallel. It is worth while to pause a

moment to frame it in words that what follows may stand out in clearer reasonableness.

At its start the church was the residuary legatee of two giant ideas. She inherited from Greece individualism, from Rome she received universalism, and through the alchemy of Judaism she touched both to higher forms through the superlative worth of her Lord. "Christ was ultimate—as synonym of what is deepest in being and as synonym of what is final in History" (Nash). Jesus is the Master of history, secular and churchly, conscious and unconscious. The common man is ever in his eyes, also the most distant shore and the most unlike governments. The undermost and the outermost cannot be beyond the reach of the arms of his cross. There is a sweet legend in the Talmud to the effect that when the Messias is found he shall be found at the gate of Rome, among the sick and wretched and outcast. So it was at the start: Man and Rome; Humanity and Empire. After a fashion the church has held to this double vision, now giving one side the emphasis, now the other, seldom holding in true poise both at once. The church was to be part of the civilization, changing as it went on, ever receiving the old gospel in new statements. We may speculate as we will, and wish it otherwise, but the fact is inescapable. Augustine was a pronounced individualist, but with prophetic eyes he substituted for the sway of the Roman empire the universalism of the "City of God." The Vandals might make a breach in the walls of Rome, but the City of his vision was impregnable. It was Gregory, in a later age, who was led by the sight of Saxon slaves in a Roman market to push his mission to England—that England whose vastest expansion would but give opportunity for faith to fling the gospel to the whole world. What people have so cherished the Bible, the chart of an endless voyage of discovery? At his coronation King George was given a Bible with these words: "Our gracious King, we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God."

No one who knows of the gradual upcoming of the common man in the history of the English people can fairly question the significance of the power of democracy even though under the forms

of a yielding monarchy. Nor are democracy and empire antagonistic ideas. Toward both the world is slowly tending. Power has accommodated itself to changing manifestations at each lap of the long race. Both church and state have been swept onward as with inevitable omnipotence. In the whole field of onsweeping forces true religion is accompanied by, if it does not create, new fountains of life. In the sixteenth century it was nationalized. In the seventeenth century it was puritanized. In the eighteenth century it was popularized. It proved to be a part of the general life of whose best it was holy patron. In the first-named period it joined hands with Romance and sang through Spenser's Fairie Queen ("Fairie" means "spiritual"). In the second it emerged from a jail and gave Bunyan to an unending fame, holding in hand the Pilgrim's Progress. In the third it inspired a mighty throng of sooty-faced colliers near Bristol to sing till the hills reëchoed while an Oxford-bred enthusiast preached until rough men became lambs and harsh women choiring angels. This was certainly new enough. The English world was facing a new path, or the old path bending out toward a fairer horizon. It was in the air of the new literature, especially the poetry of the last half of this century. After Pope, men like Cowper and Goldsmith turn to nature and to man with finer sympathy. Ballads, folk-lore, regained their hold on the popular mind and heart. A new son of poetry was born, "who walked in glory and in joy, following his plow along the mountainside." Burns was not an angel in morals, yet the sweep of the wing is in some of his lines. More than that, the human note, the man shaking himself from ancient bonds of creed and custom, beats in his lines. Cowper enters with his "Task," rightly styled the poem of Methodism, as "Paradise Lost" has been called the Epic of Puritanism. Goldwin Smith has characterized Cowper as "The apostle of feeling to a hard age; to an artificial age the apostle of nature. He opened beneath the arid surface of polished but soulless society a fountain of sentiment which had long ceased to flow." Into this mighty circle enter Wordsworth and Coleridge and the new day is at dawn. What is this but the larger tent cords of Wesley's "The world is my parish"? The hope of humanity scans

the most distant horizon of freedom. In Shelley's "Prometheus Unbound," the incarnation of the genius of humanity struggling to free himself from the tyranny of the evil powers of the world, is the story in verse of the raw, suffering giant of unchurched England of the eighteenth century, neglected, despised, rising at call of the evangelist to free himself from the thralls of his old life and to rise to share the full life of a better brotherhood of man. The most violent breaking of bonds in all history took place in France in the last quarter of Wesley's century. The most effectual and peaceful bond-breaking was that of Wesley, who taught the strong man that his might had been given him for service to God and his fellows. Once again a new kind of history began to be written, for a new kind of man was making it worthy to be written. History had come to have a new meaning. Historians ceased painting pictures merely and gave their strength to the solution of problems. "They sought," says Lecky, "rather to write a history of peoples than a history of kings." Not the ups and downs of dynasties, but the "moral current" of a people gives us the best horoscope of national life. So the makers and the writers of history, as well as the poets, were sitting by the side of the hearts and the homes of man to become surer prophets of a more glorious day. Only thus might men catch a true vision of the better world. This is worth looking into. It will be an awful error not to be able to discern the trend of this age, and in this field, and to know the relation of our host (ecclesiastical) to it. We got a tremendous impetus from great leadership, and we illustrated the power of great following before Wesley's first missionaries reached America. The lanes of London, the valleys of Wales, and the hamlets of Ireland sent out at Wesley's call their thousands who rallied with loving loyalty to the side of the Lincolnshire rector's son. Were they credulous? Yes. Ignorant? Yes. Sinners? Yes. But credulity took the stamp of the sanest faith, and the untutored minds took to books, and wicked men like Thomas Olivers went forth to write "The God of Abraham Praise." The dry bones quivered, breathed, rose up, and marched at call of the leader, going at great speed for the ends of the earth.

Not only into a new era for England was Methodism cast,

but supremely so into the land of her noblest triumphs, the continent in which the new governmental ideal was to have its most glorious illustration. Whatever the new democracy was to have for men the new religious order was to have for them also. The solid character of this prospect made its deep impression upon two great Englishmen. Hear Professor Seeley upon the far-carrying power of the Revolutionary War, out of whose throes the mighty republic was born: "What, then, is the true test of the historical importance of events? I say it is their pregnancy, or, in other words, the greatness of the consequences likely to flow from them." He then adds, "I do not risk anything by saying that the American Revolution is on an altogether higher level of importance than almost any other in modern English history."[1]

The great scholar then slips in the link needed for this discussion: "Religion is the great state-building principle." Another link is supplied by Mr. Gladstone. In 1889 he wrote, "I incline to think that the future of America is of greater importance to Christendom at large than that of any other country." Is it not worth our while to inquire whether the governmental ideal has not advanced faster than the ecclesiastical ideal? The Methodist Episcopal Church began closer to the common man than the Constitution of the United States. She grew faster relatively than the Union for many a decade. But of late she has slacked her pace. I have often wondered if the American republic has not welcomed more changes than the church which was present at the cradle of the government. In the former case the common man did not have a share in control, and was compelled to wait till far on in the coming century before he might enter into the heritage of the prophecy of the Declaration of Independence. In the latter it was a long time before laymen were allowed to have a share in the administration of ecclesiastical affairs. Be this an open question, are we not compelled to ask whether, in the attitude of the government toward the rights and privileges of the common man, the civil power has not been, if not more liberal, yet at least a more inviting field for the unfolding of the powers of the common man? Is there here not an anomaly? The ballot box is a symbol,

[1] Expansion of England

the peculiar symbol, of democracy, its very altar. Can the same be said of many a church altar? The one has not professed unduly to magnify the brotherhood ideal which the other has for two thousand years inscribed upon her banners. Which is the guiltier of his brother's blood? Strong words are these of Dr. Nash: "A society that refuses to provide the lowest man with the opportunity for self-development and turns him into a thing, a means to another's self-development, is a compact with hell." The revolt of people against power has been history thus far. Man's upcoming has been all too slow. Agencies that were heralded to help have too frequently turned to broken reeds which pierced the hands that grasped them. Rights have been denied, responsibilities have been refused, and privileges have been withheld. Yet we have come on. It has been a long journey from the days of class rule until now, when men are demanding popular election of senators, and the initiative, and the referendum, and the recall, and kindred forms and powers for the expression of their mind and will. In the future there will arrive a democracy of which men have merely been dreaming. We are traveling toward a state of society and government and Christianity filled with a thousand surprises for the man whose mind is incapable of adaptation to new orders of things. We may regard democracy either as an intellectual or as a moral movement; intellectual, its aim is the diffusion of knowledge; moral, its aim is the securing of justice. It has already won vast triumphs in education, it is yet to win vast triumphs in righteousness. Government by the few must give way to government by the many, since selfish privilege stands revealed as utterly unworthy of the purer aims of humanity. So democracy is the eternal foe of monopoly, political, industrial, moral, educational, spiritual. It will not submit to any phase of slavery, to feudalism, to capitalism, to militarism, to churchism. Democracy is hostility to privilege. Up to the present day democracy has been almost entirely engaged in solving the problem of securing for men a just opportunity. This is a step only prophetic in character. It may be interpreted by those who have been helped up as meaning that the world has been waiting for them to appear so that they may suck its ripened juices

when the duty and privilege of putting the fruit to another's feverish lips is lost sight of. A man dare not take out more than he puts in. This was the curse of the bad old days along the Rhine, and, it may be, is to-day up and down Broadway or Euclid Avenue. It is plain that democracy can no more shun its duty than could any other form of power or than any form of power will ever be able to do. For power is peril. Deterioration will ensue when laws enable any man to take out of the general resources more than he puts in. Democracy will be under most awful bonds to organize the changing environment so as to guarantee progress. Is the church to stand on the shore of a boundless water and ask only, "Lord, what shall this man do?"

In his recent work, Social Basis of Religion, Professor Patten has a suggestive chapter upon the Social Mission of the Church. One does not have to agree with the author in all his argument in order to value highly some of his conclusions. In this chapter he holds that there are high points of resemblance between the condition of the Roman world at the time the church was started and our day. It is noteworthy that Ferrero, the great Italian writer, has taken the same ground. The likeness may not be as both these eminent writers contend, but that some sort of crisis is at our doors none can successfully deny. Patten holds that to-day civilization must be extended to other regions and races or else it will decline as it did at Rome. If new races cannot be raised to take the place of those who are being ill affected by prosperity with its corrupting effects, an inevitable decline will come. "If laborers remain outside the church, if immigrants are not assimilated into our national life, or if we fail to do for Africa and China and India what the early Christian missions did for our German ancestors, a slow but certain death awaits the church, no matter what may be its success in other fields." Methodism and modern democracy are wedded together in most undeniable fashion. The basal conception of the second is that of the first, the brotherhood of man. The aims, the positive genius of democracy are one with the generous life of the church. Never has the philosophy of Christianity found such a field as this one, splendidly "white to the harvest," one in which peoples unknown to each other are expressing their con-

scious and their instinctive life in word and work of limitless significance. When peril faces or poisons the life of the people the church is endangered. When sorry folk are led to see in the dreams of saints, in the ambition of the world's Saviour, their possibility of deliverance from the malarial character of the social order, they will come forth, the two together, the church and the world, their foreheads shining with the glory of the discovery of the ages.

If ever the church had a fair field it is now. It is great enough to grip great problems. It is, or should be, in its element. For when men are breaking away from shackles of all sorts is it not time for the saints to offer their solution, God's solution, for the pressing difficulty? The church is not, cannot be, most thoroughly quickened to its high call where caste and division and social ostracism dull the sense of humanitarian regard for the brother man. Nor must we think that the church goes about leveling down, for it is always set upon leveling up. Any other notion of its place and inspiration is rank unreason and does it gross discredit. Need we wonder that in America there came a glorious vision to our fathers, whether as the makers of a new nation or as the founders of a new impulse, for the spread of the holy faith of Jesus Christ? Even at the beginning of the strife it was found to be well to emphasize the values of brotherhood. What significance there was in the exile of the Tories from Boston. Not their tastes, their claims of class rights and class prides—not these were fit to lay at the bottom of the new nation. Trevelyan thus remarks upon that incident: "There are benighted parts of the world where injustice and oppression in cruel and practical forms have survived through the ages unassailed and unquestioned; but in a civilized and high-spirited community the far or near future never fails to exact retribution from those who have caught the trick of disdaining and disparaging the mass of their countrymen."

What a field we—I should say our fathers—entered without the gainsaying of any man, so open, so inviting, so promising of rare fruitage as this, the American continent, and this, the American republic! Nor can it be a bad guess, the reason why we grew so a hundred years ago, when we once found our pace. Why have we not kept it up? There may be more than one reason, but quite

surely this one is availing, that we have lost out in our progress somewhat of the animus for soul-saving, that brotherhood spirit with which our fathers were evidently inspired. Have we not been seduced by the growing tendency toward class division in which the whole nation has suffered the loss of certain of its ideals and inspirations? Has democracy been endangered from the vast separations which the congestions of wealth have brought in? Have both nation and church winked at the suppression of the poor man's rights, and refused, both in law and prayer, to take the case of the oppressed? Does any wonder why we have not grown much of late, or if we have not altogether stagnated, that we have not lifted aloft among the people the standard of an impartial, a brother's gospel? How far the two are connected I am not able to say. But it is not without reason that Professor Giddings said a few years ago before the Nineteenth Century Club: "We are witnessing to-day, perhaps not permanently, but at any rate the decay of republican institutions. No man in his right mind can deny it." Granted.. Yet the hope is not lost that the ship will right itself—or, to take another figure, the pendulum will surely swing back, and in its return stroke both the common man and the child of God will see the coming in of the once gray and hazy kingdom now returned in shining splendor, radiant, attractive, and mighty. Democracy is in some phase the final goal of humanity, speaking politically. If this be past denial the church that declares its message is to all men, without regard to caste, condition, race or clime, the church which has for these long ages held in its prophetic eye the abolition of unjust discriminations, of unfair distribution of powers—the brotherhood of man—such a church must capture democracy by adjustment, by sympathy, by fellowship, by real and unfeigned share of its fullest life. How shall such a prospect be realized? Must we wait for it? Or may we hasten its coming? Will it involve change and readjustment? Have we the courage to enter in? Mayhap it will call for a brave heart. Have we been carrying water in wine skins? —and are the skins cracking? What is to do? These are questions of moment. What if there are those who protest against change? Has there not always been a stalwart throng of

carriers who have borne their leathern jars to the end of their day, even though warned by their fellows that the precious liquid was dripping from the used-up vehicles? So it has ever been. So it will continue to be. There is no occasion for undue alarm. Some will aver that in the army of carriers of Methodism this is not probable; that a breed of radicals who in other days stormed impossibilities will not furnish any record of stubborn conservatism. The only way out is to consult the records.

Who has objected to change?

When it was proposed to establish Methodist hospitals, not so many years ago, not a few voices were raised in warning that the proposition looked too much like Catholicism, and that it would be far better to use the force therein to be used in the holding of revivals. The altar of the church was set over against the cot of the sick ward. Now the beautiful humanitarianism in this Saviour-like step for the lessening of human pain and distress has only laudation in the universal Methodist mouth. When it was proposed to introduce the deaconess movement as a part of our humanitarian and spiritual progress, the same half-querulous and skeptic voice lifted itself in protest. I heard it, and so did you, if you recall the initiation of the blessed sisterhood—"Methodist nuns." Yet when now and then some bereft pastor has led to the altar of the church a lovely deaconess that charge has turned to ashes. When it was proposed to bring into closer bonds for fuller service the laymen of the church what an outcry blew up. Who that is now fifty years old does not recall the ominous skies that lifted themselves in the wordy exhalations of conservatives? When a loyal son of Methodism lifted his voice a few years ago in General Conference to render the report of a committee upon the proper attitude of the church to society, and invoke the support of Methodists in an effort to take the measure of certain drifts in the world of the social man, and mentioned sociology as worth the study of every Methodist preacher, an old "war horse" snorted his disgust and equine sense of the wastage of time and words by the younger brother. Yet that same brilliant committeeman is now on the episcopal bench.

Is it well to be specific? Why not? When one considers

that the great duty of the church is to express the truth to each new age we do not question the wisdom of the Moderator of the Presbyterian Assembly in saying at the Atlantic City auditorium, "Phrasing of faith may change, ought to change, with every age." This agrees with what Amiel wrote some years ago at Geneva: "It is the historical task of Christianity to assume, with every succeeding age, a fresh metamorphosis, and to be forever spiritualizing more and more her understanding of Christ." Is it possible for a man to stumble over the graves of other days? No doubt. Our dead may get in our way, and even cheat us of achieving the very dreams they dreamed when on earth. The gospel we preach hurries us on. It is a living gospel. In his Yale Lectures Forsythe declares "that a fixed and final system is therefore incompatible with the genius of the gospel. Living faith means growing power." To say that Methodism is a peculiar product of the ages and is not subject to the law of change is to prophesy its ultimate extinction. Its ancient good might well become uncouth. We have changed. We are changing. We will continue to change.

Some one asks, Does this mean that Methodism is subject to doctrinal change? With promptness the answer is made, Why not? Methodism is a flame, not a crystal. If Mr. Wesley had a right to change the old confession in order to give his young and fast expanding host less harness and more power, have we less discretion in a later age? How often in years past have we heard the proud boast that when the great tree of Methodism put forth branches it was never on account of differences in doctrine, but always on account of polity. So the notion that we had somehow started off with an unalterable creed which would be proof against the operation of the law of change became a sort of "fixed idea" in the Methodist pulpit and bred in our people a dogmatism not wholly sane, not wholly progressive, and our original power tended to become our later poison. If Mr. Wesley were at the head of our procession now, with what noble enthusiasm would he chide the fear of some and check the folly of others. He was more concerned about might for progress than about safety devices for moderating speed. He did not care preëminently for consistency, far less than for real power. A few essentials clearly held, even

passionately held, and then—forward! This is no new position. It is so full of the commonplace that one hesitates to give it room in a precious page. Yet it is worth recalling that, long years ago, Dr. Abel Stevens, in his matchless history of the Methodist Episcopal Church (Vol. 4, p. 500, to be exact), said, "With changes of time must come changes of policy, if not changes of what have been deemed fundamental opinions. Methodism has through most of its history been taking on new adaptations." In all of this I am not arousing half-baked young theologues to stand up in the pulpit and exploit the "new things" which their courses in the theological schools have introduced them to. It is not surprising that many of them fail to feed the people when the preacher is constantly mixing up the great essentials with some non-essentials. The pulpit is not the place in which to air metaphysics or to discuss unsettled speculations, or to exhibit a show of knowledge. It is evermore the home of mighty conviction, of noble passion, of resistless love.

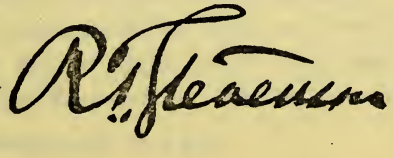
In another field we are facing conclusions with a serious problem. Are we ethically consistent, and are we true interpreters of historic causes and cures of ills, and are we users of right methods of approach, when we descend from the good pedagogy of the Bible to the lumber wagon of mutitudinous specifications of things forbidden, and their exaltation to notice in the Book of Discipline with the delusion that the church is somehow to be purified by the automatic operation of many specific rules? John Wesley was content with General Rules. We, with less power of appeal to conscience, pelt the erring church member with harmless threats of trial and excision. Who enforces the disciplinary provisions for securing a law-abiding membership? Not one in a thousand. In the mind of the writer a question has arisen with regard to the bearing of the time of the insertion of what is now ¶260 upon its character. The time was that of the close of the Civil War. The era was one of more or less of disorder, of a disturbed order in social and ethical and spiritual life as well as in the more obvious and overt phases of life. The Civil War, with its awful *sequelæ* of ills, of lowered ideals of personal conduct, and of the lapse of the stern sense of duty and of the positive loss of power for progress,

left the church not a little puzzled as to the best way to right itself. War is debasing enough, even though we came out of this one unified and free. During its continuance in many cases the ordinary discipline had been set aside. The greater duty had obscured the less. The war was a crowning illustration of the place of force in wiping out a nation's sore. Force is not careful of its touch, its main concern being to get a mighty hold. It too often substitutes bloodletting for brain drill and moral appeal. Of course no man can decide to what degree the church was affected by the atmosphere of which we are thinking, but is it not entirely credible that the champion of educational methods, of ethical appeals, of a loving spirit, of the call to conscience, was led astray from her old-time pedagogy and evangel to attempt the cure of ills after the manner of the harsh methods of force, so triumphant in one way, so futile in another? The police station never was, never will be, a school for character. It is true that its practices are swifter than those of the school or the church. To say, "Thou shalt not," is easier than to show one why he should not. The church took the easier way of attempting to cure the tendency of some of its members to find amusement in questionable fields. The problem of 1868 is ours to-day, and we assume a false attitude toward the problem by preserving a stiff impracticability of which we are the luckless heirs, a method of solving difficulties which failed once, is failing now, and will fail to the end.

Once more. As we have mentioned the freedom of faith and the freedom of conscience, a word may well be given to what may well be called the freedom of criticism. The writer is not about to take a dip into the deep waters of Biblical disputes. He is thinking of what Cavour said upon his dying bed, "Give us a free church in a free state." Let the cry now be with us, "A free press in a free church." One is compelled to ask questions: Are our editors expected to cultivate the fine art of taffy-pulling? Must they be compelled by the very atmosphere in which they live to keep an eye asquint toward General Conference? The writer of these lines is not to be misunderstood. He is trying to get light upon one of the principal puzzles in all our economy, but he cares more for loyalty than for uniformity, and he believes that the host

in the ranks has the same feeling. He is doing some thinking aloud, that is all. One of the oft-repeated criticisms of our great church is that it somehow breeds a tendency to officialism, nourishes it, and gives it disproportionate influence in pulpit and council and press, and even in the spirit of the rank and file of worshipers. Is not the press too official? Is not authority too pronounced? Is not immunity from fair-minded criticism too general a principle? If so, then there is but one conclusion: We have here a deadening draught which we are applying to the lips of our millions wherewith to still the welcome exhibitions of true loyalty and to substitute a more formal and interested method of praise of all that is called "Methodism." The very genius of loyalty is in its unforced and spontaneous character. Its heart is free to chide that which it loves. Officialism does not, cannot, evoke such a spirit as will make the coming Methodism equal to her highest call.

Summing up: Have our false consistency, our opiate momentum, our selfish power got us along with the King's business as fast as our fathers marched? Their rate of increase from 1800 to 1810 was 5 and 8 and 12 and 17 per cent per annum. We last year moved at the late of less than 2 per cent. What shall we say? and what shall we do? If a stiff, unyielding consistency cannot bequeath the spirit of progress to another age, be nobly inconsistent. Pray for, cultivate, the life of spontaneity, in whose free-moving order is omnipotence. If the coming age is to be kept from damning narrowness it must be filled with the breath of the gospel which runs abreast of the latest mind of the new age. And how shall we enrich the new age with ideals and practices of unselfish power if we ourselves fatten our pride upon our success instead of hiring it out to divine service? It grows mightier only by use. What kind of children shall we have? Let us charm them with such a vision of glorious toil for others that they shall be able to outrun us in doing God's errands.



Art. VII.—THE NATURE OF REVELATION

Knowledge has its beginning in a venture of faith. We do not come to faith through science, but to science through faith. We undertake to give reasons for our beliefs rather than to hold beliefs because of our reasons. Beliefs originate in the spiritual being of man; reasons issue from his mental being. The belief will have a birth uncaused by him; the reason will have a development through his conscious effort. The one is raw material, the other an attempt at a structure. "Any fact which gives knowledge," we are told, "is a revelation."[1] But we must be careful to interpret the word "give" in the sense of presenting the material out of which knowledge can be made. For knowledge does not come without effort on our part. There must be a conscious reaction of the mind against the material which is given us for thought. There can be no knowledge without a mind capable of receiving the revelation and fixing it as knowledge. What is given is really the impact of suggestion. What is received is the impulse to work out the suggestion. The working out will be partial and unsatisfactory. No man can fully express himself. There is always something back-lying. Knowledge is thus only an approximation. We see in part and cannot produce more than we see. But the part leads on irresistibly to the whole. Man projects the whole even although he feels he cannot realize it. He has a presentiment of the whole. He believes that somewhere, in some mind, truth is whole and comprehensive, so he makes a venture of his faith and progresses, as he believes, toward knowledge. He projects an infinite Mind. He sees—he feels—reality about him. He would lead this reality back to a primary and ultimate Reality. Reality in his mind pushes him back to the mind of Reality. He has, therefore, a stimulus for his faith. Vague and intangible though it may be, there is a force which stirs him to faith as surely as the wind bulges the sail. And he can guide his belief as the shipman can turn his prow. There are no paths before him, but he is no more on a trackless sea than the mariner. His faith is the star

[1] Henry Melvill Gwatkin, The Knowledge of God, vol. i, p. 5.

that leads him on. Now, what is the stimulus of his faith? Darwin was frequently asked for his religious opinions. He wrote many letters giving his views on fundamental questions. He was exceedingly cautious in all his statements.[1] But in one letter, at least, he committed himself to the very thing he was doubtful about. He is writing to a Dutch student in 1873. After referring to the extreme improbability of "this grand and wondrous universe, including our conscious selves," having arisen "through chance," and saying that "to a certain extent" he deferred "to the judgment of the many able men who have fully believed in God," he closes with the sentence: "The safest conclusion seems to me that the whole subject is beyond the scope of man's intellect; *but man can do his duty.*"[2]

Here, it would seem, is the real heart of the matter. What is man's duty? to whom is he duty bound? how is he able to do his duty? why does he want to do his duty?—these questions go deeper than man's intellect, into a realm superior to it. When the noted scientist said, "but man can do his duty," he gave evidence of a conviction not based on knowledge. This conviction, in spite of himself, led him to feel he was duty-bound, and to believe that he could fulfill the obligation. He felt instinctively a dependence, and that dependence was on a power beyond the scope of man's intellect. Even although he was "aware that, if we admit a first cause, the mind still craves to know whence it came and how it arose," yet something in him told him he was under obligation to something without him and that he ought so to conduct himself that his life would not be out of harmony with his something without. This is an experience many men have. In fact, it is of so frequent occurrence that we are warranted in saying it is an experience common to all men. Psychologists as well as religionists have studied this "something" and have found it is not without, but within; that it is an instinctive tendency which man de-

[1] "The habit of scientific research makes a man cautious in admitting evidence." Letter to a German student, 1879. Life and Letters, edited by his son, Francis Darwin, vol. i, p. 277.

[2] Life and Letters, vol. i, p. 276. The italics are ours. Compare this statement with the conclusion of Borden P. Bowne: "Technically, of course, our faith does not admit of demonstration; neither does any other faith or unfaith. But it does admit of being lived; and when it is lived our souls see that it is good, and we are satisfied that it is Divine." "Gains for Religious Thought in the Last Generation," Hibbert Journal, July, 1910, p. 893.

velops morally and pilosophically. This tendency is described as the religious in man. It is the foundation of all religions. We are not here in the region of hypothesis, but in that of history. The records of historical research fix the fact that man, always and everywhere, has been moved by a tendency which sooner or later issued in religious belief. Whatever the theories as to the origin and cause of this religious tendency, the fact stubbornly remains that man innately or intuitively is religious. No philosophy has been able to create a religion; and no psychology has been able to find the phenomena of the religious elsewhere except in man. It is not an outward influence, but an inward energy. Man does not acquire it, he is born with it. The center and circumference of religion and of religious instinct man has found in the Being whom, with the consensus of the world's opinion, we call God. Such a fact as this should lead thoughtful men to consider not, Is there a God? but, How are we to think of God? The tendency, of course, is to think of him in human terms, and we are quite apt then to create him in our own image. To impart to him the characteristics and attributes of man is to make him a tenuous abstraction. Hence Haeckel's scoff at Deity as a "gaseous vertebrate." But can we think differently of God? "Anthropomorphism in some degree is inevitable, because each man must think in terms of his own experience. Into his own personal universe all that he knows must come."[1] Science must speak of nature in human terms just as well as philosophy must think of God in human terms. There is no term the scientist can use which is not a formula of the human mind. The terms force and cause applied to nature and the ongoing of things are just as much derived from human experience as the terms mind and heart applied to God. "Modify them as you may, all causal conceptions are born from within, as reflections or reductions of our personal, animal, or physical activity: and the severest science is, in this sense, just as anthropomorphic as the most ideal theology."[2] And yet we are told that the idea of God cannot be anthropomorphic and appeal to

[1] David Starr Jordan, Stability of Truth, p. 163.

[2] Martineau, A Study of Religion, vol. i. p. 336. For a number of quotations on anthropomorphism see Note 2 to Lecture I, Illingworth, Personality, Human and Divine, pp. 219-222. See also George A. Gordon, The Christ of Today, p. 86, and The New Epoch for Faith, p. 265.

the thoughtful man. Thinking of a crude anthropomorphism that would attach to the Divine Being the limitations of human kind, we of course could not defend it. But may we not move out from the idea of God imaged in the form of man to the idea of God thought of essentially as spirit like man? Can we not say that, as the real man is spirit, the real God also must be? Of course Jesus has told us that God is a spirit. But he added, they who worship him can worship him only in spirit. We know nothing of spirit except human spirit. Indeed, we can be sure in our knowledge of only a very little of this. But the spirit of man we do know has sufficient marks and characteristics to lead us to believe that it must have a likeness to another Spirit from which it derives its power and in which it finds its fullness. If the ancients, or even our fathers, were guilty of thinking about God in a crude anthropomorphism, this is no reason why we should stop thinking about God in the only way and with the only means we can think of him. Our task is to purify our thought; to bring our ideas of God into perfect harmony with the best we have been able to realize in human life and the highest ideals we feel we may aspire to.

When man thinks of anything really worth while he thinks of something noble rather than base; something high rather than low. There is a spiritual impulse which pushes him upward. He has dim ideas of a great unknown where life is richer, purer, better, more real. A heaven is projected and a Lord of all. This Lord of all must be good, he must be holy, he must be loving. Hence he must be a self, a personality, and he must have relations to those who aspire to reach or know him. This is a crude thought of God. But it is the thought of countless intelligent people. They are not able to formulate their thought according to the rules of logic. They are hard put to it to give a reason for their belief in God. But they do believe in him; and, what is vastly of more consequence, they live, or want to live, as though he existed. They are not very far removed, after all, from the scientist who also could not formulate a satisfactory reason for the existence of God, but who nevertheless said, "man can do his duty." Men want to be in right relations to the being whom they call God. And this fact, as stubborn a fact as we find in the whole

human realm, gives warrant, if not validity, for the presuppositions, crude as some of them are, for the existence of God.

Now we cannot think of God apart from personality. Although much vagueness, and even doubt, exists as to the meaning of the term,[1] we need not lose ourselves here in abstractions. "The principle of personality is a positive and fertile principle." It is "one of the most fertile principles which has ever been able to establish itself."[2] We sense its meaning because we cannot understand anything except through the medium of the thinking, feeling, willing self.[3] This is personality. The soul of nature means nothing if we can think of nature only on the basis of mechanism with no personal directing power. The soul of man is nothing but a term if it begins and ends in itself and has no relation to other souls or to the one Soul. Men trust nature, else they would not till the ground and sow; they trust men, else they would not venture on social or business relations; they trust God, else they could not hold to the trustworthiness of nature and man. Such words as trust, trustworthiness, imply personality, and the very heart of the implication has a moral reference and significance. The moral relation implies activity actuated not only by moral motives, but for moral ends. Hence a moral universe and a community of human beings who can be moral. Hence, also, a communion between God and man, a giving and a receiving, an asking and an answering. In the very nature of things, therefore, God not only must reveal himself to men, but must give himself in all worthiness and dignity to man. It is impossible for man to hold anything good to himself and for himself. In spite of his naturally selfish disposition, in order really to derive benefit from his possession he must share it with others. A thought can mean nothing to us unless we impart it to others. This must be true even of God. So the goodness of God is meaningless unless man, through God's

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[1] "Whatever the power be that sustains the world, we cannot conceive it to be a person even if we knew what a person meant." G. Lowe Dickinson, "Knowledge and Faith," Hibbert Journal, April, 1908 p. 521.

[2] Harold Höffding, The Philosophy of Religion, pp. 315, 316. See also the most instructive discussion of the whole subject by John Wright Buckham, Personality and the Christian Ideal.

[3] "The self itself as the subject of the mental life and knowing and experiencing itself as living, and as one and the same throughout its changing experiences, is the surest item of knowledge we possess." Borden P. Bowne, Personalism, p. 88.

volition, can share in it. "One thing, and only one, we can safely say God *must* do: He must act according to his own nature."[1] If we believe that God is good, that he holds moral relations to man as well as to the universe, of which man is a part, we must hold that God is under obligation to make that goodness and that moral relation known to man so that man can benefit therefrom. As man thus becomes the object of the revelation, it is valid to assume that God will adapt himself to man. Living matter is "educable" matter.[2] "It is matter selected and put into a course of training; it will profit by experience."[3] If this is true of living matter in the lower forms, it surely must be true of living matter in the highest form. Unless man is an end in himself he is subject to training. In the lower stages of his development we know he must undergo a process of training. This does not end when he reaches maturity. As he finds unoccupied fields in all ranges of knowledge he would like to possess, so also is he conscious of his inability to possess them. He would profit by experience. He gives himself to study in new realms even when, like Cato, he has reached the age of fourscore. Always and ever he hears voices declaring there is much still to be said to him, but he is not able yet to bear it. Finality nowhere has been reached. The things we see clearly lead us only to the edge of darkness whose depth we cannot determine. Our little candle makes the night more real. But we push on. What light we have penetrates the gloom; we can see our way and in some places can touch the current that floods our standing place with light. Gradually, gropingly, man advances. If he were not drawn onward he would stop in his tracks. But, like the Explorer,[4] he hears a voice ringing

> . . . interminable changes
> On one everlasting whisper day and night repeated—so:
> "Something hidden. Go and find it. Go and look behind the Ranges—
> Something lost behind the Ranges. Lost, and waiting for you. Go!"

Gradually and progressively, man has moved. He has received revelation not as though there were only so much of it and

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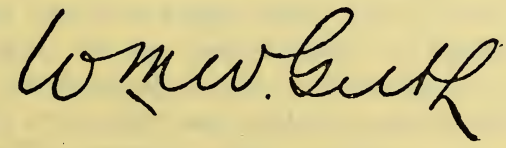
[1] Gwatkin, The Knowledge of God, vol. i, p. 135.
[2] Nathaniel S. Shaler, The Individual, pp. 22f.
[3] Newman Smyth, Through Science to Faith, p. 19.
[4] Rudyard Kipling, "The Explorer," Collected Verse, p. 19.

it was handed out bit by bit until all was gone, but as though each bit was part of an inexhaustible store and was a little more complex and comprehensive than the last. In our own human efforts at education we labor gradually and progressively, adapting the lesson to the learner. We cannot believe that God, in his education of man, would use any less carefully thought-out and serviceable methods. We cannot conceive of him being haphazard where man exercises choice, or unmindful of an end where man, so far as his intelligence and experience go, takes each step with a definite purpose in view. If man must work according to the rule that two and two make four, and that the whole is equal to the sum of its parts, God must work in the same way. For he is dealing, not with his equals, but with finite men, who cannot find themselves in chaos, but must be led by rule into order. Difficulties, of course, will arise. They will not inhere in the revelation, however, but grow out of man's unpreparedness. A simple axiom in geometry will puzzle a pupil in the primary grade but ought not to present any difficulties to a high-school student. Revelation will not settle all intellectual difficulties for some men, nor will it settle some intellectual difficulties for all men. If it did, it would not be revelation and there could be no intellectual endeavor. In general, revelation will be intellectually clearing, because in essence it will be simple and adapted to its subject. Revelation, therefore, will not be limited to a particular time nor adapted only to a certain people. It will be received in time by particular individuals, but its scope must be timeless and extra-individual. The word of God to the first thinking man must have the same meaning to the thinking man of to-day. The thinker to-day will get more out of it, not because there was less revelation for the first thinker, but because the thinker of to-day can appropriate more of it than his earlier brother could. He takes revelation not only through the experience of the race, but through a larger range of subjects and purposes in the light of which revelation is to be interpreted. Man has heard God's voice at divers times and in various ways. The revelation, as we understand it, always has had reference to the progress of the race and the disposition of man to receive it.

But as we assume God to be one and unchangeable, so must we regard his truth. In this sense his revelation has been full and complete, man's knowledge of it partial and received by defined stages. A fullness of time must come for man before he can see through the further purposes of God which existed from the beginning. And we must assume that God will use certain means of leading man to see his truth. But we cannot suppose that with God, as with men, truth grows. He is the truth. In ways best known to him he gives himself so that man can appropriate more and more of him. In no wise could he limit himself to a particular time or to a particular way of revealing himself. Such a question as the revelation of God to so-called heathen peoples cannot arise when we consider that, from the beginning, God has been revealing himself. We find his presence in the literature and the life of peoples who lived ages before the patriarchs of the Old Testament. And we need not be surprised when the literature of such peoples shows a deep insight into the being and purpose of God. For, if God loves his children, we must assume that he has loved them from the very beginning, and not that he permitted the race to begin and grow for a long period of years before he turned his kindly countenance upon it and reached down his arms to take it into a loving embrace. God revealed himself long before the first child of Israel was born. Nay, we must even go further and say that God was in the act of making ready for his revelation before any son of man was born. We read that "the heavens declare the glory of God and the firmament showeth his handiwork." Man discovered this fact. As he contemplated it he was lost in wonder and praise. But he only discovered the fact. He did not make it. The fact existed long before he was born, and shows God's evident purpose in revealing himself to man. He left his mark upon the rocks in the hills, on the stars in the heavens, upon the waters of the deep, all for the purpose of making himself known to man. Revelation, with man as its object, will also be moral and livable. We may say it will be ethical, and not metaphysical. It will have to do with the practical and not the theoretical phases of life. We cannot see or know the sun except as we have certain indications concerning it. Men believe it exists and that it gives light and heat; but the sun itself

we cannot know. So, metaphysically speaking, we cannot know God. He does not reveal his actual self to us. But men believe he exists. As they live by appropriating the light and heat of the sun, so do they think they find life in God by living the truth which they believe he reveals. This faith has a satisfying content. Men know error is not livable. They base their actions on what they know to be true and dependable, even although they have a very little amount of truth. As this tendency of man finds its cause in God, we assume that God's impartation of himself is moral and ethical. Men take it to be so, and feed upon him, and the result of their nourishment is a healthy, full, red-blooded life. This means soundness and sanity. It also means not only a desire to be good, but a large amount of goodness actually achieved. If the truth of God in its expression to man has a spiritualizing effect, we can dispense with the formal rules of logic in trying to ascertain his nature. We can look at the countless lives which have fed on this belief of his moral and ethical nature and have assurance of the kind of Being he must be. We can regard metaphysics as the theory of God's being and ethics as the fact thereof. The one would be theoretical, the other practical. Only the moral and ethical revelation of God would be livable; and if man could not live the truth of God, it would have no value for anyone but God. The idea of God shut up to his own truth is unthinkable.

Revelation is the unfolding of God to man. It has meaning for man only as he makes effort to understand it. It is adapted to man's capacities. On the God side it is timeless, universal, moral; on the man side it is gradual, progressive, livable.



Art. VIII.—DEMOCRACY AND DISTRESS

Democracy, like man, "partly is and wholly hopes to be." Democracy hopes for equality of opportunity, industrial as well as political, for enriched life in all the people, and to make them partners in the substantial benefits of advancing civilization. This is an ever-progressing ideal behind which every nation lags.

Our industrial system is still essentially feudalistic. Comparatively few men own and direct the machinery of production, exchange, and distribution upon which the economic welfare of the people depends. Here in America, with the wealth of a magnificent continent reserved for centuries, there has been a scramble of individuals and corporations to grab as much as possible for themselves, wholly irrespective of the bearing of such acts upon the well-being of the people as a whole. Even the power of the state, which should safeguard the common welfare, has been subservient to individual and corporate greed. We have been making money so fast in this country, and so many persons, especially in our periods of prosperity, have enjoyed such a comfortable living, that we have been blind to the increasing social wreckage which our go-as-you-please way of doing things has entailed. The widening abyss of poverty among us is a tremendous indictment against what we term progress. The race as a whole is progressing. In the long struggle that humanity has been making to subdue this earth and get a living, the main body of the army has won many significant victories and entered into a promised land flowing with plenty, but "the three ragged regiments—the badly employed, the unemployed, and the unemployable," as Brierly calls them—have been left hopelessly in the rear; they have become entangled in their own misery and assailed on every side by those inveterate enemies, pauperism, drink, and lust.

The degradation of the slums is dreadful beyond the power of man to estimate, but it is not so terrible as that bitter feeling rankling in the heart of thousands that there is something wrong in the constitution of society in which a few live like princes and

many like beasts. "The submerged tenth" do not always reason correctly, but they see these frightful contrasts between wealth and want, their imaginations are inflamed, and they are goaded by hunger to resentful feelings which are a constant menace to society.

These discontented masses are all the more dangerous because they are partly right in their contention. The very growth of the city, the increase of population, has added to their burden. Land increases in value, rents are advanced, and, as a consequence, the poor, who have to live near their places of employment, are crowded into smaller quarters and are obliged to pay more for what they have. Nor is this all of a poor man's burden in a growing city. The increasing population increases the demand for the means of subsistence, but the owners of land and natural resources find in this demand an opportunity for constantly higher charges upon the productive ability of the community. This makes harder the struggle for a living. It touches us all, but it grinds upon the poor and incompetent. This is the modern Fate, the Sphinx that stands squarely across the path of humanity in all our cities. We shall have to guess its riddle or be swallowed by it.

We have drawn from our ruling economics the flattering unction that in pursuing one's own interests one best subserves the welfare of the whole. Adam Smith's Wealth of Nations, which is the Bible of economic individualism, has been supposed to sanction this principle of conduct. But Adam Smith never taught that ethical and altruistic considerations should be excluded from the industrial realm. He always recognized that economic activities should be subordinated to conscience and justice in determining human action. He distinctly said, "Every man, so long as he does not violate the laws of justice, is left perfectly free to pursue his own interests in his own way, and to bring both his industry and capital into competition with those of any other man or orders of men." Justice had a higher place in Adam Smith's thought than wealth. He was a professor of moral philosophy, and his Wealth of Nations was a side issue. In that treatise he gives many examples of conflict between private interests and the public good. He steadily insists that the state take

care that the contestants in the industrial arena play fair and do not trample on one another's rights.

These were the two great essentials of economic welfare in the mind of Smith: Liberty to seek one's own interest without hindrance from any man or body of men, and Justice, standing guard to protect the rights of all. Liberty and Justice were ever married in his thought; these twain were regarded as one flesh. But unfortunately man put them asunder very early in the capitalistic stage of industry. Self-interest degenerated into covetousness, divorced itself from ethical guidance and control, and industrial anarchy has been rampant ever since. The evils of divorce in families are frightful, but the enormities arising out of this divorce between the power to get and the duty to respect the rights of others, together with the unholy alliances between big business and politics, smell to heaven and call down the indignations of God and man.

The American people have nothing against big business. We must have big business and industrial efficiency or fall behind as a nation. But big business must play fair; it must not by the might of monopoly or legislative interference tackle its competitors low down, maim them, and put them out of the running. That is gladiatorial, not industrial, competition.

The immediate remedy is to arrest the offenders, not to threaten in such a vague way as to restrain trade in general. Make the punishment personal, and such as fits the crime; make it imprisonment or forfeiture of charter, as England and Germany do, and not a fine which the people, the consumers, will have to pay. The *cure* lies deeper. Chronic social diseases are not cured by surgery. But if big business here were as much separated from politics as it is in England and Germany, even, we should suffer very much less from its extortion. There can be no equal industrial opportunity so long as legislation is dictated by contributors to party campaign funds. Behind all this controversy concerning the trusts are two political parties, like racehorses, scoring for position. The interests will back their favorites, the people will applaud the winner, and "the invisible government" by and for privilege will still rule.

The alliances between business and politics have demoralized society to an extent that we little realize. Say what you will in favor of a protective tariff—and a few things can still be said—but the tariff, in the partisan, corrupt way in which it has been administered, has debauched the conscience of the nation. Individuals, corporations, whole states, indeed, have sought their selfish interests first and been stolidly indifferent, if not openly hostile, to the general good. Graft has grown enormously and scattered the microbes of corruption so far and wide that American society has become even more infected by it than it was with slavery years ago. In the middle of the last century, during the Corn Law agitation, Mr. Fairbairn, the father of Principal Fairbairn, was asked to sign a bill favoring landowners. To the surprise of his neighbors, he refused. "Why not sign it?" they asked. "It will increase the value of your land." "I will not increase the value of my land at the cost of another man's bread," he nobly replied. This suggests a similar statement made by Walt Whitman: "I will accept nothing which all may not have their counterpart of on the same terms." If such moral stalwarts were multiplied among us, the supports of democracy would be far stronger; our industrial life would not be so chaotic and thrown into panic by every political agitation.

There is a growing conviction that this economic burden, under which all work in getting a living, must be shifted in some way so as to make it easier for the mass of the people. It will be shifted. The burden will not be placed where capital would like to put it, nor where labor demands that it be put. No one can predict with any certainty just what adjustment will be made, but one very important step will be the lining up of all friends of humanity for a compulsory minimum living wage for labor, a wage sufficient for every workman to lead a self-respecting life and maintain his industrial efficiency. This has become a burning issue in England and Germany and it will be here in America. A national minimum wage has been established in Australia for ten years and it is working well. Germany has made many long strides in this direction and has in successful operation a score of regulations which are wonderfully conserving the efficiency and

vitality of the workers. The Imperial Minister of the Interior, speaking in the Reichstag, said: "If Germany has experienced a vast industrial expansion, equaled by no other country in the world during the same time, it is chiefly due to the efficiency of its workers. But this efficiency must have suffered had we not secured to our working classes by the social legislation of recent years a tolerable standard of life, and had we not, as far as possible, guaranteed them physical health."

There may never be found in this world a perfectly just system of remuneration. Justice has its throne where the majestic Hooker said the seat of law is—"in the bosom of God." Justice gains a residence in human hearts and in society only in proportion to the moral development of men; only in proportion as they "do justice, love mercy, and walk humbly before their God." "As an eagle broodeth over her nest, feeding her young ones from her own beak," teaching them to fly by bearing them on her own wings, so the God of justice broods over our callow humanity, stimulating the consciences of men and impressing upon them his rule of perfect conduct. Through all the mingled wrong and right of these competitive struggles runs the invisible, binding force of God's increasing purpose to establish just relations between men.

The social problem is more moral and religious than it is political and economic. There is no method or system of distribution, not even the socialistic, that grasping men could not manipulate so as to get more than their just share. The struggle is not so much between capital and labor, or between capitalism and socialism, as it is between greed and good will. These forces are not confined between the lines of cleavage made by any economic distinctions. They contend for the mastery within labor unions as truly as within corporations. Every class in society is crying out for its rights and is more or less selfish in its demands. These antagonistic demands can never be polarized and harmonized by any regulative enactment, governmental or socialistic, without the coöperation of certain unifying, transforming emotions and duties. Nothing can impart these with such fullness and power as the religion of Jesus Christ. In his dear,

uniting love humanity stands heart to heart. All rights and all possessions are beheld coming down from God, the Infinite Giver, "by whom are all things and for whom are all things." This belief has always been in the bosom of humanity, especially in its instinctive feelings and judgments, but Christ has given it its most effective expression and sovereign efficacy. Wherever Christ has sway, power and property rights yield to the common good. Luxury looks odious in the presence of moaning want. Green, in his History of the English People, has described how this feeling of social responsibility has risen superior to class interests and brought substantial gifts to the masses. In 1815, for example, "oppression, corruption, and injustice were omnipresent and apparently impregnable. The aristocracy, the officers of the nation and of the municipalities, the owners of estates, gave the law to England, and the idea of sharing their powers and rewards with the common people never entered their minds. Nor would they ever have admitted it had the appeal been simply on the ground of abstract right, for popular government seemed to them the same as anarchy. But the abuses resulted in national calamities which affected the rich as well as the poor, and slowly, against their will and fighting for every step, the upper classes conceded point after point to the proletariat. The social amelioration which Green describes as beginning in 1815 was carried through the entire century. John Morley declares that the championship by Bright and Cobden of the people against the colossal forms of selfishness had about it "something of the apostolic." "Those two plain men, who became orators because they had something to say, left their homes and their business and went over the land to convert the nation as to a new religion." Christianity to-day would be much more apostolic if the various churches did not expend the most of their energies in caring for their ecclesiastical preserves, coddling the well-to-do and trying to keep them from being lost, rather than in seeking that "great multitude who are scattered abroad like sheep having no shepherd." These receive only a few crumbs of service after all other interests are served, just as Lazarus did from the rich man's table. Some day they may be comforted and we tormented. God is not

blessing this self-centered propaganda. The returns from our present denominational investments and activities are scarcely respectable. Furthermore, churches are becoming cheapened and compromised by huckstering methods to raise money for current expenses.

We are crying out for disarmament among the nations to avert the horrors of war and to lighten the burdens which are crushing out the lives of the people. There is a still greater necessity for us to stop this ruinous denominational competition and enlist our churches in a holy crusade to uplift these abandoned masses upon whose salvation the very well-being and prosperity of society depend. We little realize the power of the dangerous forces at work outside our present church ministrations. During that great strike in England last summer the crisis was so threatening that the London Times declared, "We are assisting at an absolute disintegration of society into its elements." Lord Churchill said that if the strike had continued a week longer there would have been a cessation of industry; had it continued two weeks, there would have been widespread starvation and a slaughter of the innocents more terrible than that under Herod. Such outbreaks are always imminent so long as the present bitter unrest prevails. The bond which more than any other holds society together is the good will expressed by the community in humane legislation and the various forms of helpfulness. Luther said, "Accept the civil situation and may God mend all." "Nay," replied Calvin, "we must help him mend all." In like manner John Wesley declared, "We are the servants of the community. We are in the communal life to redeem it by service, and by any and all service that we can render." Would that we had to-day men of practical sagacity and organizing power like Wesley to mobilize our churches for the moral and spiritual betterment of those to whom Christ, if he were on the earth to-day, would minister first of all! What a transformation there would be in church enterprises and methods if, like him, we put first things first! Every denomination in every city has unproductive property which might be converted into circulating capital; and if one third of the money and energy now employed in maintaining churches among

those who have every gospel and social privilege were devoted to reaching in a determined, friendly way those whom Christ would call the "lost," the Christian Church would go forward by leaps and bounds. Class struggles would lose their bitterness and many of the running sores of pauperism and crime would be healed.

The strength and glory of the Christian Church in the early centuries came largely from the neglected proletariat. This was also true in the German and Wesleyan Reformations. The church always advances or retrogrades in proportion as she goes to or away from the people. She lost ground terribly when, in the days of the Factory Acts legislation, she did not support Lord Shaftesbury in his humane work. Despite the awful burdens under which the laboring classes, even children of tender years, were groaning, Shaftesbury writes sadly, "In very few instances did any mill owner appear upon the platform with me; in still fewer the ministers of any religious denomination." How different the attitude of the working classes toward Christianity would be if the Christian Church in general had been as zealous and effective in helping them fight their battles as her militant saints, Kingsley, Maurice, and others!

Every lover of humanity should rejoice in the noble ideals and sacrificial zeal of many socialists in behalf of a better social order. As Schäffle, in Germany, writing simply as an observer, says, "A spirit of noble endeavor, an idealism which often shames the well-to-do classes, a devotion approximating martyrdom, characterizes many an agitator of the social democracy." Such is Socialism in its best estate. But the Christian Church cannot afford to relinquish her God-appointed leadership in any movement that concerns the betterment of society. The Bishop of Hereford, standing in his place among the British Peers in the Parliament, the other day said: "If the Bishops have any function to perform, it is to speak for the multitudinous poor. . . . Never again shall the fundamental liberties of the people be endangered by a privileged class." If the Bishops of every name should exercise such a leadership, what a rallying to their support there would be! That would be a superintendency which would

make Methodists glad, indeed. Any Methodist Bishop might well afford to sacrifice the bird's-eye view gained by "traveling through the whole connection" if he became, like Cardinal Manning, a friend of the friendless and a conservator of social order in a single great city.

Joseph Lincoln Steffens once asked a ward boss how often he would go to the front for a follower detected in crime. "I'd go once for the kids' sake," was the reply. "Wouldn't you go twice?" "No— Well, I might." "Now wouldn't you go three times?" "O, go away. There's got to be some fellow in every ward that any fellow can go to when he needs help, hasn't there?" Boss rule sometimes exercises a determined friendliness that the Christian Church might well emulate. "Some fellow in every ward that any fellow can go to when he needs help!" This is what the church should supply in a much better and holier measure than any boss can.

The most conspicuous manifestation of the kingdom of God in our age is this ever-broadening, aggressive movement known as democracy. It is changing the ideals and activities of men; it is pulsing with the warmth and vigor of consecrated lives. This outpouring of the very soul of humanity seeking for the fullest realization and expression is sweeping away principalities and powers—all obstructions, in fact, to equality of opportunity in the broadest sense for every man, woman, and child. This movement is religious and ethical; it is political and economic; but, whatever its form or name, it has a definite direction and a predestined goal. Everywhere and always its end is the kingdom of God democratically organized to serve the common good. The church must ally herself with this democratic movement and help direct it or fall hopelessly behind. The church needs the large aim and expansive activities in behalf of humanity which such an alliance and ministration would give. Her doctrines of the Divine Fatherhood and Christ's atoning love glow with new meaning and are clothed with tremendous persuasive power whenever men and women are lifted out of the horrible pit and miry clay of the slums and established in respectable, holy living. We little realize the inexhaustible spiritual wealth before us in this field of our common

human nature. When every member of society has the chance to use his God-given powers to the utmost, when there are no weltering masses of abandoned humanity, but all are brought under the discipline of gracious opportunity, when all the hungry animalisms are subdued and everything that wastes and desecrates man's precious substance of character is done away, then we shall see Jesus as the Prince of Peace, with the government upon his shoulder, in the noontide of his glory, and fulfilling the aspirations voiced by the Puritan poet:

> Come forth out of thy royal chambers,
> O Prince of all the kings of the earth,
> Put on the visible robes of thy Imperial Majesty,
> Take up that unlimited scepter which thy Almighty Father
> Hath bequeathed thee, for now the voice of thy bride
> Calls thee and all creatures sigh to be renewed.

Daniel Dorchester Jr.

Art. IX.—ROMANTIC TENDENCIES IN THE WORK OF ALLAN RAMSAY

Canty Allan has always seemed to me the shadow of a rock in a weary land; not a gigantic rock, it is true, nor with a far-reaching shade, but I have known hot noonday on a treeless road where the shadows of the telegraph poles were eagerly welcomed.

Let us frankly admit at the outset that Allan Ramsay, like Percy, Thomas Warton, and other eighteenth-century writers whose works influenced the later Romantic movement, was sometimes classical in theory and conventional in form. When writing in "Sassenach" he never hesitated to affect the regularity of his revered friend and correspondent, "Sandy" Pope, as he called him; while throughout his fresher, more notable Scotch verse there are a sanity and balance which we too often miss from more thoroughly Romantic writing. A page of Ramsay, after too long absorption in the pseudo-classical production, is as refreshing as a sea breeze in August. If we are not content merely to enjoy this new note in literature, and will insist on studying his poems in order to learn wherein he differs from his contemporaries, we are impressed first by Ramsay's homely, direct, specific diction, different from the published poetry of the day not only in dialect, but also in the very nature of the words used. Next, we note that, far from affecting the cosmopolitanism then fashionable, this Scotchman absolutely parades, and even protrudes upon our notice, a warm, proud love for his native home. Consequently we are not surprised to discover presently that Allan is constantly quoting, imitating, and sometimes publishing entire the ballads and folk-songs of his dead and dying ancestors from the Hills. Finally, our curiosity growing somewhat subtle, we become convinced that in Ramsay's treatment of the realm of nature a new note is being struck. Such, I take it, is the order in which we are impressed by certain tendencies commonly accepted as Romantic—a sequence convenient to observe in the present discussion of Ramsay's work, especially as this same order, strikingly enough, is that in which these points came into prominence as the poet's works ap-

peared. Such Romantic tendencies, then, to which we devote particular attention, are visible in (1) his diction; (2) his patriotic enthusiasm for Scotland's past; (3) his love of ballads; and finally (4) in his feeling for nature.

Those philosophers whose long ears could not endure specific, popular names of things, the Buffons who allowed to literature only broadly generalized terms, must have found Ramsay vexatious—if they read him, indeed. He never shunned the distinctive word, though that word were unknown to the gentleman and were dear, it may be, to the highland peasant. In one of his early poems, "Tartana" (1716), written in large part with humorous conventionality, referring to what the pseudo-classicist would have styled "Caledonia's picturesque garb," he boldly calls it the "plaid," and cries:

> Look back some thousand years, till records fail
> And lose themselves in some romantic tale.
> We'll find our godlike fathers nobly scorned
> To be with any other dress adorned.
> May she be cursed to starve in frogland fens,
> To wear a fala ragged at both the ends;
> May all this fall, and more than I have said,
> Upon that wench who disregards the plaid.

This is specific enough, and in more than one way Romantic. But for the most part we may disregard Ramsay's attempts at Popeian English verse—work informed with genial humor but seldom remarkable or to our purpose here.

From the time when he enters the Easy Club, a convivial association of Edinburgh's mildly literary spirits, Ramsay shows a growing fondness for the vernacular in verse and for freer meters than the orthodox heroic stanza. His first especially significant work dates from 1716-18. Somehow he ran across the now famous Bannatyne manuscript of old Scots poems, a storehouse of words no longer current save on the trembling lips of the beggars and old women, whom Allan loved no less truly, though less sentimentally, than did Wordsworth. In this collection Chrysts-Kirke on the Grene caught his fancy, and in 1716 he published it in broadside. The quaint verses took amazingly, and soon a second canto followed, and a third. This last was also in old orthography, and

full of obsolescent Scotch, but was in fact the work of Allan himself. The diction is nothing if not coarse, vigorous, picturesque, and highly specific. Sark-tails, hurdies, kail, brachan, bannocks, and the like, are not very classical, but are enlivening after an overdose of Pope. In broadsheets, and presently in The Evergreen, these cantos went all over Scotland and England, being pirated and legitimately reprinted times without number, as was the fate of most of Ramsay's publications. From now on Ramsay breaks at will the classical laws of diction and devotes himself untrammeled to the romantic life of "a cauld Scottish bard."

> Wi' brose and bannocks puirly fed,
> In hoden gray right harshly clad,
> Skelping ower frozen hacks wi' pingle,
> Picking up peets to beet the ingle.

To appreciate fully the fine flavor of his diction one must contrast the countless cold, forgotten translations of Horace with Ramsay's paraphrase of the Ninth Ode, Romantically specific from the start:

> Look up to Pentland's towering tap,
> Buried beneath big wreaths of snaw,
> Ower ilka cleugh, ilk scar, and slap,

etc.

> Be sure ye dinna quat the grip
> Of ilka joy when ye are young,
> Before auld age your vitals nip,
> And lay ye twafauld ower a rung.

Sometimes Ramsay actually imitates the speech of the man in the street, even to a degree of coarseness never found in the lines of that other poet who boasted of being colloquial in verse, Wordsworth. Allan's elegies, character-sketches, and humorous sallies are as definite and full of local color as is the work of Burns, and, in truth, largely inspired the later poet, as Burns repeatedly testifies. The elegy on Patie Birnie is worthy of the Ayrshire plowman himself. It tells of the old fiddler of Kinghorn:

> How first he practis'd ye sall hear:
> The harn pan of an umquhile mare
> He strung, and strak sowns saft and clear
> Out o' the pow,
> Which fir'd his saul and gart his ear
> Wi' gladness glow.

Or this of the miser, who has never been better drawn in all the classic pictures of him:

> Some loo the court, some loo the kirks,
> Some loo to keep their skins frae lirks,
> Some loo to woo beneath the birks
> Their lemans bonny;
> For me, I took them a' for stirks
> That loo'd na money.

Into his satiric poetry Ramsay introduces a highly characteristic mixture of classical and popular diction, achieving thereby quaintness and true humor, as in Wealth, or The Woody:

> Like Nilus swelling frae his unkend head,
> Frae bank to brae owerflows ilk rig and mead,

and again:

> Where now like gods they rule each wealthy jaw,
> Whilst you may thump your pows against the wa'.

It is needless to point out other instances of Ramsay's avoiding the large general term when he is concerned with a local particular thing. The Gentle Shepherd is a mine of examples, but that poem so much occupies our attention in another connection that we pass it over here. Certainly a poet who dares mention "a strae-hatted lass," or a "sheeve of cheese," and a "hankering swither" has shaken off the shackles of the poetic diction of that Augustan age. That Ramsay chose his heterodoxy deliberately appears from his reply to a rival bard, who, alarmed at the growing favor accorded Allan's "rustic jargon," as he phrased it, called upon true Britons to

> Leave Ramsay's clan to follow their own ways,
> And while they mumble thistles you wear bays.

With a chuckle Ramsay retorts:

> A' you we ken, but wha the deil
> Bad you up hill Parnassus speel?
> I'll glowm ye dead: in rustic phrase,
> I'll gar my thistle rive your bays.

In his preface to The Evergreen, 1724, is a passage which is not only significant as regards Ramsay's natural diction, but also leads easily to our next topic—his enthusiasm over Scotland, her history and literature. "I have observed," he says, "that

Readers of the best and most excellent Discernment frequently complain of our modern Writings as filled with Delicacies and studied Refinements which they would gladly exchange for that natural Strength of Thought and Simplicity of Stile our Forefathers practis'd." For these forefathers, it is continually evident, Ramsay has nothing but love and admiration; wherein he resembles most of the later poets of the land which Dr. Johnson despised, and differs vastly from many whiter-livered Scotch historians and littérateurs. Howbeit, Allan's blood always boils as he thinks with pride of the independence of his ancestors.

> 'Twas they could boast their freedom from proud Rome,
> And, arm'd in steel, despise the senate's doom:
> They, only they, unconquered stood their ground,
> And to that mighty empire fixt the bound.

Thus he writes to a "canty callan," and his passionate attachment to the land of his birth probably seemed extravagant to his contemporaries, in whose eyes even the virtues of a barbarous age too often seemed ridiculous or insignificant. That this Scottish independence was ingrained in Ramsay appears from the fact that he was at heart a Jacobite, another frequently Romantic trait. His native canniness, however, never allowed him to go to ruin for a lost cause, although it did not hinder him inserting in The Tea-Table Miscellany a poem of veiled Jacobitism, The Black-Bird, which was popular until the '45. But whatever his opinions of contemporary politics, there can be no doubt that Ramsay felt an ardent pride in the nation's past, not only in arms, but in literature. Loftily he writes to the Earl of Hartford, in more classical style than usual;

> Nor want we Caledonians sage
> Who read the ancient vellum page,
> No stranger to the antique stage
> Of Druid cells
> And sacred ruins of each age
> On plains and fells.

And this, remember, before the great outburst of Romantic antiquarian zeal.

The period which yet more stirs his blood is that of Montgomery, Dunbar, Lindsay, and the other poets represented in the

Bannatyne manuscript. Our poet's growing affection for this collection at last found expression in the two small volumes, "The Evergreen. Being a Collection of Scots Poems wrote by the Ingenious before 1600. Edinburg, 1724." It has been broadly and correctly hinted that a few of the poems, though undoubtedly by the "Ingenious," were produced later even than 1700. Furthermore, Ramsay, as an editor of manuscripts, is hardly up to the modern standard, although no whit behind the redoubtable Percy. The essential point for us is, however, that an able poet took enough interest in the elder "makkaris" to republish and popularize their work among a generation hitherto rather alien to such "barbarous" and "unadorned" productions. "When these good old Bards wrote," he says in his Preface—and note the "Bards," an especially loved word with later Romanticists—"we had not yet made Use of imported Trimmings upon our Cloaths, nor of foreign Embroidery in our Writings. Their poetry is the product of their own Country, not pilfered and spoiled in the Transportation from abroad: their Images are native and their Landskips domestick; copied from those fields and Meadows we ever- Day behold."

This passage strongly upholds our claim that the sense of nationality and pride of home which are so marked in later Romantic writing already are evident in the work of Ramsay. Much of The Evergreen's preface is Wordsworthian in tone and we have already quoted the quasi-Rousseauistic utterance concerning the "affected Delicacies and studied Refinements" of modern literature as compared with "that natural strength of Thought and Simplicity of Stile" of our forefathers. It is thus becoming evident that different shades of the Romantic temperament coexist in Ramsay. Witness the next citation: "In a word, the following Collection will be such another Prospect to the Eye of the Mind as to the outward Eye is the various Meadows where Flowers of different Hue and Smell are mingled together in a beautiful Irregularity." The last two words are especially noteworthy; irregularity is no beauty to the classical mind.

See what a feast of old-time literature he sets before us: The Wife of Auchtermuchty, The Thistle and the Rose, Robene

and Makyne, The Lyon and Mouse, The Cherrie and Slae, The Golden Terge, and a couple of good Flytings. These well exemplify the classes of poems now first reintroduced into popular literature, and since become so well known. They indicate an interest in the origins of national literature as genuine as that shown a generation afterward by Percy and his German imitators. "I hope," explains Ramsay, "the Reader when he dips into these Poems will not be displeased with this Reflection, That he is stepping back into the Times that are past and that exist no more." His hope was amply justified, for these poems found ready welcome, and were to have the distinction of largely determining Thomas Percy's bent of mind toward the earlier poets. As late as the publication of the Reliques we find the good chaplain following Ramsay's readings, as in the case of Robin and Makyne he acknowledges, even when more correct transcripts from the original were obtainable.

In some measure allied with his admiration of the elder writers is Ramsay's appreciation of Scotland's ballad-literature, the third point of our discussion. In this same year of the publication of The Evergreen, 1724, was issued the once-famous Tea-Table Miscellany, which, like its predecessor, contained some copies of the Bannatyne manuscript verse. More important, however, and more numerous are the ballads and popular songs which there appear. Ramsay was one of the first ballad-lovers who actually republished the old ballads, and thus in practical wise helped spread the cult of popular poetry. In 1711, it is true, a publisher named Watson had made an obscure, short-lived attempt in this line. Ramsay's crony, the rogue Tom D'Urfey, had issued some corrupt specimens in his Pills to Purge Melancholy,[1] 1705-19. But Allan Ramsay was the first to reprint the old songs and ballads with tolerable accuracy and to scatter them broadcast over Britain. In the foreword to his new book he writes about the pieces in his collection: "What further adds to the esteem we have for them is their Antiquity and their being universally known. They

[1] I have found twenty-three pieces by D'Urfey in the four volumes of the Tea-Table Miscellany. His influence on Ramsay has, strangely enough, escaped notice, although some contemporary does report finding Tom lolling about one day in Ramsay's Edinboro' bookshop when he was supposed to be about his business in London.

are such old verses as have been done time out of mind, and only wanted to be cleared from the Dross of blundering Transcribers and Printers:—such as The Gaberlunzie Man, Muirland Willy, and the like."

This, then, is the delightful assemblage of original and traditional poetry so dear to the heart of Burns. Hardly a measure of the Ayrshire poet's Scotch verse fails of some counterpart in Ramsay's original or collected verse. Again, Lockhart shows us a charming glimpse of the young Walter Scott, curled in a window seat, reading the Tea-Table Miscellany, which was, Scott tells us, one of his earliest-owned literary treasures; nor can we doubt that it had its own not insignificant effect upon the mental growth of the great Romancer. As already hinted, Percy loved these books, too, and made the most liberal use of them in preparing his Reliques, before the appearance of which thirteen regular editions of Ramsay's collection had been printed, and heaven only knows how many piracies. Hence, those three volumes of "Ancient English Poetry" dated 1765 were by no means the innovation sometimes supposed. To-day we forget Ramsay's labors in the field of ballad literature chiefly because his books were so popular as to be worn to shreds and lost to us; not because they were unimportant and of small influence. His unclassical compilations were dear to his time, even if it was the time of Pope; but to receive due notice in literary histories this sort of work needed some more dignified and imposing sponsor—say some such clergyman-littérateur as Percy.

Besides The Gaberlunzie Man and Muirland Willy, we have in the Miscellany for the first time printed the quaint songs, full of the spirit of the old Scottish peasantry, Maggie's Tocher, and The Wooing of Jok and Jynny, vivid, humorous, and realistic. John Ochiltree appears, and a partially purified Auld Rab Morris, the song which Burns later washed yet again and definitely introduced into polite society. Little more than a catalogue of musical Scots town-names, yet having a particular fascination, is minstrel Burne's Leader Haughs and Yarrow. This song, by the way, is another curious mixture of Romantic with classical. In the first two stanzas Phœbus, Aries, Saturn, and Flora figure

in very approved fashion. Nicol Burne is a good imitator. Presently, however, his own heart wins, and he sings of the hunted hare speeding

> O'er dub and dyke, o'er seugh and syke:
> She'll rin the fields a'thorow,
> Till faild she's fa'n in Leader Haughs
> And bids farewell to Yarrow.

Of still another class Ramsay gives us the two incomparable songs, Waly, Waly up the Bank (here first printed) and Balow my Roy; Lady Bothwell's Lament. Tak your Auld Cloak About You, the popular song quoted partially in Othello, also appears here for the first time. Some of these pieces are the A-texts in Child's collection, whence it is evident that in estimating the ballad-side of Romanticism it is unsafe to leave Allan Ramsay out of consideraton. This sort of poetry is also represented in The Evergreen, though to a less extent, notably in the case of Johnnie Armstrang, "the true old Ballad, never printed before. This I copied from a Gentleman's mouth," he adds in a note. I venture to say that he was among the first to go to this pains, a course which later became so common.

With these relics of popular poetry inserted in his collections Ramsay intermingles other ballads of a type not so old. That much-discussed ballad-imitation, Hardyknute, probably by Mrs. Wardlaw, was in both the Miscellany and The Evergreen. Scott found it in the former, and wrote in after days, "Hardyknute was the first poem I ever learnt—the last I shall forget"; another reason for ranking Ramsay among the initiators of this phase of Romanticism. Here, too, appeared David Malloch's alteration of William and Margaret, that "auld ballad," the exact status of which is still, perhaps, a moot point. The poems of this class have the simple ballad measure, but superadd a subtlety of thought and turn of phrase which are so alien to the form as to verge on the ridiculous, despite the effectiveness of certain passages. Later Romantic ballad imitations, notably those of Coleridge, display the same dangerous tendency. Of the remaining songs in the Tea-Table Miscellany, only three volumes of which are compiled by Ramsay himself, a goodly proportion are new combinations of old

song and ballad fragments, connected, occasionally slightly purified, and generally fitted for what was then refined society. The work is thus a veritable mine of early poetry, the ore containing varying degrees of dross. When all criticisms have been made, the fact remains that Ramsay's volumes are immeasurably superior to any predecessors in their field, and that they compare favorably with any later compilations of the eighteenth century. If, then, we accept the verdict of literary historians, that popular ballad poetry and song are important in connection with the beginnings of the Romantic movement, we may feel safe in claiming for Allan Ramsay in this respect also an honorable place among the pioneers of Romanticism.

It remains, finally, to consider "canty Allan's" attitude toward nature, always a significant element in writings tinged with Romanticism. Here we are on certain ground, for he views the outer world with his own clear eyes and records his impressions with hilarious disregard of the hackneyed descriptions of conventional Classicism. We stated in beginning this paper that the four Romantic tendencies to be considered in Ramsay's works come into prominence in proper chronological sequence as they are taken up in this essay, and it is most notably in his last important publication, The Gentle Shepherd, that this last point, Ramsay's attitude toward nature, becomes noteworthy. Into this pastoral he pours the treasures of his personal observation, telling us with hearty delight how he visits "ilk cleugh, ilk craig, and hollow den." Read his song describing the lass of Peaty's mill,

> When tedding of the hay
> Bareheaded on the green,

and his jovial declaration that

> Our blackbirds, mavises, and linnets,
> Excel your fiddles, flutes, and spinnets,

and be convinced that literature is emerging from the bondage of laws which permit mention of reapers and of feathered songsters, but scarcely of hay-tedding and of mavises. To forestall objection, we may repeat that Ramsay is at times sufficiently conventional and dull, as in allusions to Lais, Cupid, Varo, Daphne, and Phyl-

lis. In fact ne is a queer compound. In one song, nay, in two consecutive lines we find,

> Say, lovely Adonis, say,
> Has Mary deceived thee?

—a mixture highly characteristic. Nevertheless, Bonnie Christy, Bessie Bell, Maggie, Katy, Peggy, and Mary Gray more than atone for the occasional intrusion of a goddess.

To return from this brief digression: it was Ramsay who first gave the world that "thoroughly Romantic" song by William Hamilton Bangour, "The Braes of Yarrow." In this song occur those touches of specific nature which fascinated Wordsworth and are referred to in his Yarrow poems:

> Flows Yarrow sweet as sweet flows Tweed,
> As green its grass, its gowan as yellow,
> As sweet smell on its braes the birk,
> The apples from its rocks as mellow,

etc., etc. This is the sort of nature-description which Ramsay loves to publish and imitate, and precisely such definite, fresh pictures abound in The Gentle Shepherd, the unique pastoral drama to which Courthope refers as "Classical in form, Romantic in feeling." Further examination, by the way, might have convinced this critic that even the Classicism of form suffers serious lapses. The poem opens with the shepherds Roger and Patie (not Strephon and Damon) discussing "beneath the south side of a shady bield" as to the sorrows of love. Their site would seem propitious for romantic events. Presently Patie sings that unclassical and unusually delicate charming lyric:

> My Peggy is a young thing
> Just entered in her teens,
> Fair as the day and sweet as May,
> Fair as the day and always gay,
> My Peggy is a young thing
> And I'm not verra auld,
> And dear I loe to meet wi' her
> At wawking o' the fauld.

Few things in Burns excel this song. There follows a parley on love's uncertainty, blate Roger finding new heart in blythe Patie's

lively first-hand report of the ways of nature, inanimate or animate. Witness in Act I, 1, lines beginning,

> I saw my Meg come linkin' ower the lea,
> I saw my Meg, but Meggy saw na me.
> Her coats were kiltit and did sweetly shaw
> Her straight bare legs sae whiter than the snaw.
> Her cheeks were ruddy and her e'en sae clear,
> And O! her mou's like ony hinny-pear.

The next scene begins with a characteristic glimpse of Scots country:

> A flowrie howm between twa verdant braes,
> Whaur lassies use to wash and spread their claes;
> A trotting burnie whimplin' through the ground,
> Its channel peebles shinin' smooth and round.

And so the poem runs on, fresh, distinct, and detailed nature everywhere. Just one more specimen of its kind, where the enraptured Patie lilts to Peggy:

> When corn grew yellow and the heather bells
> Bloomed bonny on the moor and rising fells,
> Nae birns, or briars, or whins e'er troubled me
> Gif I could find blaeberries ripe for thee.

Another trait which the true Romanticist almost invariably possesses is the love of the mountains and other spots rude and inaccessible. With this sentiment Allan entirely sympathizes. Already we have cited a part of the splendid ode:

> Look up to Pentland's towering tap,
> Buried beneath great wreths of snaw.

Again he writes of standing on a rising ground, gazing at the

> Domes which hide their turrets in the clouds
> In majesty sublime,

and refers now and again to his beloved

> Northern mountains clad wi' snaw
> Whaur whistlin' winds incessant blaw.

Highland and lowland, summer and winter, each and every aspect of nature can yield joy to Ramsay.

> I own 'tis sma' encouragement to sing
> When round one's lugs the blatran hailstanes ring.
> But feckfu' folk can front the baldest wind,
> An' shrink thro' muirs an' never fash their mind.

And to the end of his life he sings of the

> —— gowans, broom, and trees;
> The wimplin' burn, the westlin' breeze;
> The bleetin' ewes, and bisy bees.

Our point regarding Ramsay's sympathetic attitude toward nature, his direct, personal, and unclassical appreciation thereof, can be absolutely maintained. Despite the many quotations, here is one more, written in 1729 to William Somerville. The lines sound like those of an unmatured Rousseau:

> With more of nature than of art,
> From stated rules I often start.
> I love at large to frisk and bound
> Unmankl'd o'er poetic ground.
> I love the garden wild and wide,
> Where oaks have plum trees by their side.
> Where mixt jonckeels and gowans grow,
> And roses 'mid rank clover blow
> Upon a bank of some clear strand,
> Its wimplin's led by nature's hand.
>
> This to me's a paradise,
> Compar'd with prim-cut plots and nice,
> Where nature has to art resign'd
> Till all looks mean, stiff, and confin'd.
>
> May still my notes of rustic turn
> Gain more of your respect than scorn:
> The native bards first plunge the deep
> Before the artful dare to leap.

The reader who has trained himself to catch the signs of Romantic mood will find here plain indications of more than one variety of the temperament.

Thus, then, Allan Ramsay's claim to a place among the forerunners of Romanticism is vindicated. Obviously, certain elements of the Romantic temper are lacking in him—the sense of wonder and mystery, for example, although there is a hint of this in The Vision and in the witch episodes of The Gentle Shepherd. Furthermore, we may say in general that he is too well balanced to be hurried away by any melancholy wild-eyed search after the remote or fantastic. Howbeit, within certain well-defined limits, his importance in the early history of the movement is

undeniable. He consciously adopts a popular, humorous, specific, frequently colloquial diction, and he seeks local color. Fired with patriotism, he familiarizes himself with Scotland's history and her older literature and brings this back into popularity with his contemporaries. In like manner he is influential in starting the enthusiasm for ballad-literature a whole generation before Percy and his ilk commenced their work. Finally, he gives us in his original verse the fresh, spontaneous results of a personal observation of the world of nature. In his love for the primitive Scotland and in his exaltation of the forefathers Ramsay suggests Rousseau, in his feeling for nature he exhibits the simpler side of what later was the cult of Wordsworth, and in his ballad enthusiasm he anticipates Percy. The Bishop of Dromore, Robert Burns, and Walter Scott all testify to his influence upon themselves, and we may surmise his popularity with the general public from the fact that before 1800 twenty regular editions and numerous pirated issues of The Tea-Table Miscellany had appeared and had been so generally worn that to-day the appearance of a copy in the auction room is something of an event. For his original poems the demand was hardly less constant, while in almost every one of the great host of eighteenth-century song-books—"Garlands," "Larks," "Goldfinches," "Nightingales," etc., etc.—anywhere from one sixth to one third of the songs are usually Ramsay's, although generally uncredited to him.

In view of all these facts it seems just to assert that Allan Ramsay deserves more general recognition than he has to-day, and a more eminent seat among the pioneers of Romanticism.

Cyrus Allyn Hirsch.

Art X.—METHODISM'S PRIDE AND PERIL

The name of Methodist came to us by way of reproach and derision. Yet, though this was its origin, it is clearly characterized by that insight—often amounting to positive genius—which nicknames have so often displayed. One proof of this lies in the fact that we have been content to acquiesce in this judgment of our enemies and now wear honorably the term thus flung at us in scorn. Another is found in the truth that it accurately denotes, even while it derided, that fervor wedded to form which is at once our dignity and our danger, our pride and our peril—our pride, because it is part of John Wesley's distinction that he was able to so wisely use and conserve the fire which his ministry so marvelously kindled. For history reveals how similar conflagrations had blazed before, but only to consume the frail bushes which had served to manifest them. In such methods as the society class and the love feast, however, Wesley found for us a furnace in which the fire could not only be maintained, but also vastly developed. So much so that at the present day Methodism practically belts the globe. We are a denomination upon which the sun never sets.

Yet while such methods are peculiarly our own, and of their record we are justly proud, we must not forget that it is in their spirituality, and not in their singularity, that their attraction and influence has truly lain. The mere uniqueness of the furnace has never been enough for the genuine Methodist—there must be a fire in it, too; and if for any reason that fire should burn low, or die down, he is of all men the most miserable. And in this he is a true disciple of the Wesleys, for they, too, made much of this fire. Thus Fisher, the church historian, says of John: "Wesley was an Arminian in theology. The emphasis which he laid on the need of the Holy Spirit, and the fervent zeal which pervaded the entire Wesleyan movement, created the widest disparity between Methodist Arminianism as a practical system and the old Arminianism of Holland and England. The Wesleyan faith was

Arminianism *on fire*" (Italics mine). (History of the Church, page 519.) As for Charles, let one stanza of a hymn suffice:

> See how great a flame aspires,
> Kindled by a spark of grace!
> Jesus' love the nations fires,
> Sets the kingdoms on a blaze.
> To bring fire on earth he came;
> Kindled in some hearts it is:
> O that all might catch the flame,
> All partake the glorious bliss!

Terms such as these, and others kindred to them—like burn and melt—stud the lines of his hymns throughout. And herein lies the true secret of all our success. It began that memorable evening, at about quarter to nine, when John's heart was "strangely warmed" by contact with the Spirit through the Word. And, thus equipped, he was able to meet that need of his age of which Fisher earlier speaks, when he says: "The Puritan spirit had not died out. In many a parish church, and in many a dissenting congregation, the gospel was faithfully preached and practically accepted. Yet what was needed was a more *kindling proclamation of the old truth*" (Italics mine). (Ibid., p. 513.) And ever since in our history "hearts strangely warmed" and "kindling presentations of the truth" have borne a direct and intimate relation to each other and contained the essence of our success. Long, then, may the Methodist retain his genius for form and his devotion to fervor, for in keeping these he guards the issues of his denominational life. And if, in the providence of God, a more organic unity of the various churches should take place, they will be valuable assets for him to carry over and exercise under whatever conditions may then prevail.

There is, however, another side to all this; for, while form and fervor have thus constituted our strength, they have also been a grave source of weakness and still lay us open to serious peril. To the former we can trace a fruitful cause of all our unhappy divisions; for we have quarreled more over methods than anything else. In proof of this we need only to glance down the list of names borne by the seventeen different Methodist Churches in the United States. Here we find almost all forms of church govern-

ment—from Apostolic and Episcopal to Congregational and Free. We have color lines and clerical lines, but no trace of one drawn by creed. And if we turn to the home of Methodism in England, it is the same story still, except that there we have the Calvinistic Methodists separated from the rest of their brethren by a difference in doctrine. But the other branches of the household stand apart purely and solely on the question of method, for the Wesleyans refused to have dealings with the Primitives on account of their adoption of a modified form of our American camp meetings, while the new United Church, formed by the union of Bible Christian, Free Church, and New Connexion Methodists, differs from each of the beforenamed on the matter of lay representation in Conference. Nor must we forget that we have General Booth and the Salvation Army largely because what was then the New Connexion could not tolerate the novel methods of its most distinguished son. Surely these people are rightly called *Methodists!* Now we could, perhaps, afford to smile at all this but for the fact that we are not yet out of the wood. For, though denominational division in this fashion is hardly probable again, yet in another form the problem is with us still. Thus we have those in our midst who think that the panacea for all our present woes will be found in a revival of the class meeting and love feast, while many others disparage these as out of date and call urgently for more modern methods. Now between these it is not our business here to adjudicate, but it is worth while to point out that there is danger lest the advocacy of either old or new forms should at bottom be but a vain desire to put up a furnace in the hope thereby of getting a fire. If so, it is a reversal of the true order which our founders followed, for they built their furnace at the call of the fire and never dreamed of a fire at the call of a furnace. Yet this is what the present-day craze for organization often amounts to. And it is by no means confined to the Methodist Church, for there be many nowadays who, to quote Dr. Charles Jefferson, think "that another wheel on the Lord's chariot will mean greater progress." But we, alas, have our full share of this and need to beware lest *our* furnace loom so large as to stifle what fire we have.

Well, then, some may say, let us concentrate on the fire. Very good; but even in this we must proceed with great care, for a mistake in this matter is more serious than error in methods. And it is easy to make such mistake unless we have learned well the lesson taught to the prophet Elijah—that there is a fire from the Lord and a fire in which the Lord is *not*. (Cf. 1 Kings 18. 38, and 19. 12.) Modern psychology has revealed how it lies in our power to work up the latter; but its effects are those of fever rather than fervor, and healthy-minded persons instinctively avoid it. The former is constituted by the "Holy Ghost sent down from heaven" (1 Peter 1. 12); and though man is active as well as passive in its reception, this activity is primarily moral, for God giveth the Holy Spirit to them that *obey* him. (Acts 5. 32.) An enlightened conscience must, therefore, be our compass in this quest, else, like some aforetime, we shall make shipwreck of our faith (1 Tim. 1. 19); and for this our conscience compass must point steadily to the pole star of our life, even Jesus the Christ. For there is much truth in that agraphon of Jesus preserved by Origen, whether it be genuine or not: "He who is near Me is near the fire."

C. Stuges Ball

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

THE THINGS WHICH REMAIN

Bishop Goodsell, of blessed memory, published under the above title a few years ago an address which he had been giving to the young ministers at the Conferences. In it he sought to reassure their minds concerning the attack made upon the Bible by the critics. He urged that there should be a slow and guarded acceptance of such critical opinions as were widely divergent from "the faith once delivered to the saints." He showed how very much there was that must perforce remain after the removal of such things as could be shaken; showed that the great truths of Christianity will survive the most radical investigation of the Scriptures, nay, that every one of these truths has increasing confirmation as we accumulate the teachings of science, history, and religious experience. The little book, as well as the episcopal charge on which it was based, must have confirmed the faith of many and done much good.

And now it is possible that a similar service may be rendered in a somewhat different field. We have reached the quadrennially recurring period when there is the most vigorous shaking of very many things pertaining to our Methodism, and it would not be surprising if many were led to tremble lest the very pillars of our ecclesiastical temple should come down. They see pretty much everything put to the proof and challenged to show cause why it should any longer survive. Some very sacred matters are not exempt from attack. There are those bold enough to inaugurate schemes which, if adopted, would change our beloved Zion almost beyond recognition. Changes of the most thoroughgoing sort do not lack advocates. There would seem to be nothing so foolish but some sponsor is found for it, nothing so destructive but that there are those who think it might be well enough to experiment with it. And in the midst of this general house-cleaning, when every nook and corner of the ancient edifice is being minutely scrutinized for traces of decay or pollution, when things are being stirred up on every hand and confusion seems to be the order of the day, it would

appear to be an exceptionally good time to look calmly over the field and count up the things which, after all, are very certain to abide, which no storm can jeopardize or oscillate, which will be found, when the temporary tumult has subsided, only the more firmly fixed in their places. When the apostle speaks of the "removing of those things that are shaken," he says it is "that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service well pleasing to God with reverence and awe."

And this it is, this "kingdom that cannot be shaken," which, by God's grace, is assured to us as our permanent Methodist heritage, while General Conferences come and General Conferences go, that we propose here to consider. It is scarcely necessary that we take up the doctrinal side of it, for that has been well done by Bishop Goodsell, and, moreover, is not in any danger of disturbance at the hands of the Minneapolis legislators. The changing of the Articles of Religion and the establishment of "new standards or rules of doctrine" is the one thing which they are peremptorily and forever forbidden to do, a remarkable constitutional provision, well calculated to produce theological peace and testifying strongly to the subordinate place given theology by the whole genius and spirit of Methodism. It was an important part of her mission from the first to mitigate the ferocity of the old creeds and creed makers and to promise a charitable liberality of opinion on all those topics about which so little is absolutely known. Methodism has never laid its main stress on orthodoxy, nor has it shown any tendency to bigotry. It started out as a revival of pure and undefiled religion, and, when at its best, has devoted its energies chiefly to the spiritual life, feeling that speculations and dogmas not closely connected with this were of small import. We are fully persuaded that in this path of wisdom it will continue to walk. It certainly will so far as it holds true to the influences that gave it birth and to the channels of its main service to the world.

The amazing prosperity which, by God's blessing, has come to us as a church—our growth since 1812 is from 688 traveling preachers to 20,569, and from 184,567 members to 3,543,589—can fairly be ascribed to three sources, namely, our reasonable doctrines, our earnest piety, and our wonderfully articulated, splendidly efficient form of government. Opinions may differ as to which of these three has had the most to do with our advance. It is certain that all

are important, that neither could be spared. Doctrines which could not be preached, which would alienate thinking people and outrage common sense, which would cut the nerve of effort by laying inordinate stress on divine sovereignty and minimizing good works, would have been a most serious hindrance to our progress. We could hardly have got any start at all had we been thus heavily handicapped. Still more fatal would have been spiritual apathy and religious coldness, for no church can conquer the world if it be permeated by the worldly spirit, nor can it receive the blessing of its Head if it be not filled with burning love for him and a determined purpose to carry out his commands. But zeal, no matter how fervent, and enthusiasm, howsoever intense, if not rightly directed and skillfully correlated, must be largely wasted. The bravery of the individual soldiers in an army accomplishes little except that army be completely organized and competently commanded. Able leadership, clever strategy, close coördination count overwhelmingly in a campaign; so much so that it has been said, "Better an army of lambs led by a lion than an army of lions led by a lamb."

In view of all this we are disposed to put the methods of the Methodists as, at least, not inferior to anything in explaining their success. An important confirmation of this is the example of those denominations which have had doctrines but little differing from ours, together with a very good degree of religious zeal, but with a very different form of organization. May not their comparative failure be reasonably ascribed to this latter defect? Especially must this be the case where they have gone out from us solely because of objections to our polity, retaining precisely the same doctrines and presumably the same degree of piety, but have immediately fallen back in the race.

We are driven, then, irresistibly to the conclusion that a very large, possibly the major, portion of our thriving is due to our admirable organization. Yet, of course, organization alone is not sufficient; there must be power as well as machinery, and only when these two things are duly safeguarded and vigorously promoted may the largest results be looked for. If our polity should be seriously mangled at Minneapolis, or any steps taken that would decrease our grip on God, then, indeed, calamity will have befallen us and the road to ruin have been entered upon. And since these two things are quite possible, although, we trust, by no means probable, the eyes of the church will be bent on that city with much intentness

during the month before us, and the prayers of the faithful will ascend night and day that our Zion may get no harm, but rather be so strengthened at every point as to become still more than in the past a mighty agency for the blessing of mankind and the glory of God.

We cannot persuade ourselves that there is much danger. It may be granted that not all who have been selected as lawmakers are men of wisdom and experience, and that some questionable things have in the past found favor with a temporary majority of well-meaning but wearied and worried men, moved upon, perhaps, in the hurried closing days, by some gust of sentiment or wind of eloquence. But, after all, large bodies are conservative; weighted with responsibility, they are apt to be overtimid rather than rash. They deeply feel, as they should, the very serious consequences that would come to the Kingdom of God if they were to make a mistake on any vital matter. It seems to them safer to let well enough alone than to run the risk of disaster by hasty alteration. Where it is so difficult to foresee what may eventually result from a proposal that has, indeed, much to recommend it, but is fairly certain to develop evils of its own when put in practical operation, the greater number are generally disposed to draw back and be content with as slight a modification as it is possible to get on with. Very young men are not often sent to General Conference. The delegations are apt to be made up in the main of those whose blood has been cooled by many winters and who have learned in the school of hard experience to discount the claims and promises of measures which profess to open the gates of Eutopia.

We are, then, measurably safe. It is quite probable things will remain very much as at present, the same in all essential particulars after the first of June as on the first of May. Our general and district superintendency will not undergo any radical revision. How can they, with profit to the church? From the days of John Wesley the man on horseback has been the most conspicuous figure in our onward march. With headquarters in the saddle, he has paid little heed to entrenchments, he has not arranged for restful encampment, he has regarded obstacles as merely points for victorious attack. Aggression has been the policy. We were constituted for practical achievement. Diocesan episcopacy would not have done the work in days past; it will not do it now. We want none of it. Nor do we think that the slight modification of it which goes under the name

of a districted episcopacy will commend itself to the best judgment of our great deliberative assembly. The kind of leadership which our bishops give in a large free way, overseeing the whole field, binding the entire denomination together, imparting unity and coherency, should not be sacrificed or jeopardized, and cannot be combined with that local leadership for which other instrumentalities are sufficiently provided and better adapted. There is still imperative need for the "itinerant general superintendency." Its plan will neither be destroyed nor essentially infringed upon. Of this we may be confident.

The superintendency of the districts it is quite possible, as we look at it, to strengthen in various ways, by bringing these officers into closer relations with those over whom they are immediately placed, relieving them of certain outworn functions not everywhere called for now as in earlier times, and adapting them skillfully to the changed conditions. Here, if anywhere, the wisdom of the General Conference will be tested, as it shows us how to retain all that is really important in the old-style presiding eldership, while introducing such minor modifications as will give the office a fresh lease of life and commend it anew to the judgment and affection of the generation before us.

That other vital nerve center of our polity, the most distinctive characteristic probably of our whole economy, the itinerancy of the ministry, will not, we judge, be particularly affected, or perhaps touched at all. That there is dissatisfaction with the present arrangement and slight friction in its working, counts for little. When has there not been such friction? How is it possible that there should not be friction in a system that demands oftentimes no little sacrifice on the part of both pastor and people, and occasionally requires marked heroism, particularly from the preacher. Until human nature is different, there cannot be perfect smoothness in such things. Yet God has wonderfully blessed our polity at this point, and it is certain that without it Methodism never could have won its historic triumphs, never have put its forces to such magnificent and economical use. The best way to minimize the friction is to magnify the consecration. Without a great deal of religion our machinery will not work evenly and efficiently. It was built on that basis. Love is the essential lubricator. It is necessary in our polity that the holy anointing oil be abundantly poured forth, the unction divine supplied copiously, or things will grate harshly and grind oppres-

sively. If self, not the cause of Christ, be put uppermost, if there be pushing for place, rather than pressing the battle against sin, if personal interests, instead of the interests of the Kingdom, are at the front, if the main thought is how to secure prestige and promotion, how to avoid discomfort and depreciation, then, indeed, perhaps some scheme may be contrived that will better serve these purposes than does the present arrangement. But is it well to cater to the weaknesses of humanity? Is it not preferable to hold firmly by the ideal plan and summon all concerned to prove themselves worthy of it? That pastor and people should not be severed arbitrarily, so long as there is mutual profit and prosperity, is surely well. That our system of appointments should be kept on this broad, high, free basis, whereby we attain all the benefits that come from a settled ministry without losing those which pertain to the itinerancy, as the experience of the past twelve years has proved, seems altogether best, productive of as little trouble as is compatible with ordinary human nature and helpful to the cultivation of the noblest qualities. We can but think it will be one of the things which remain.

What the church needs most of all, we cannot but feel and see and say, is a larger infusion of spiritual passion and a larger impartation of spiritual power. Let the General Conference do its utmost to increase this, and it will have deserved grandly of the church. It is on this that everything else hinges. How can the missionary and other benevolent treasuries be filled except the church learn to hold all its possessions sacredly in trust for the work of the Lord? How can there be constant additions of such as are being saved unless the church exhibits a type of piety that attracts and has a burning love for souls? A thoroughgoing surrender of self is involved here, a vital union with Christ by faith, and an uncommon spirit of devotion. Without this deep work what avail the various "movements" of the day, with their dinners and their demonstrations? They do but scratch the surface, and after the temporary ebullition has passed they inevitably die down. Aggressive evangelism is good, but behind that, if it is to have permanence, there must be dynamic Christianity, the Pentecostal endowment, a religion that has rapture. Just here is Methodism's chief need, as it was once its chief asset. Not numbers; they will take care of themselves. Not wealth; money will come in sufficient quantities when the heart is wholly surrendered. A fuller, larger, keener, stronger spiritual

life will set everything right. This is our excuse for being; this is that for which, if true to our history, we are bound to stand in the face of the sun. This is the old-time spirit. Can it be brought back and reproduced in the midst of modern conditions? On this depends our future. The spirit of which we speak was one of deep and permanent religious exhilaration, a spirit stopped by no difficulties or discouragements, a spirit that found vent in jubilant song, ringing testimony, fervent exhortation. The fathers had a matchless love for the Saviour and an absorbing passion for souls. They were filled with undying devotion and tireless energy. They were irrepressibly eager to fulfill their calling. They proclaimed with marvelous effectiveness free grace and dying love, the cross of Jesus and the power of the Holy Ghost, deliverance from all sin and the full reign of perfect peace. We need precisely this at present. We need nothing else half so much. This, and this alone, will put us where we ought to be—at the head of the advancing hosts of Prince Immanuel, leading on the armies of the King, fulfilling our destiny, and setting an example to other communions, doing our full share, and more, in bringing all nations to the feet of their Redeemer. It may be that the General Conference cannot or will not help us much at this point, but we are hoping that in some way it may plant the standard higher and call around it, by some thrilling battle cry, those who shall win marvelous victories for the King in the days immediately before us.

What we certainly have a right to expect of it, wherever else it may fail, is to give the church, in the additions made to the episcopacy, a set of leaders spiritually and intellectually equipped to do the very grandest kind of service. There must be such men somewhere available. Can they be discovered and brought to the front? It would mean everything to us if there could be put into the place of power some more than royal personality, let us say, like Hugh Price Hughes, who would do for us what he did for English Methodism. He has been well described as "a perfect embodiment of the central, imperishable characteristics of Methodism." His life and work marked an epoch in the progress of his denomination. He had the veritable spirit of the founder adapted to the needs of the present day—the same high quality of religious devotion; the same single-eyed consecration to the welfare of men; the same passionate love for souls; the same sympathy with the toiling, suffering millions; the same readiness to sacrifice in their behalf scholarly aptitudes

and literary tastes; the same courage to break with the past; the same statesmanlike grasp of the future by which right positions were almost instantly taken and held with increasing tenacity in spite of all obstacles; the same cheerful audacity, the same freedom from bigotry, from narrowness of spirit and smallness of mind; the same far-reaching plans, love for the church, for missions, for freedom, for men; the same punctuality, industry, enthusiasm, power to draw after him a great following; the same deadness to the love of money. The words on his tombstone are those which were most frequently on his lips, and which reveal more than any other the secret of his life: "Thou, O Christ, art all I want." He said, "Since I have thee, what is there to lose—what can any man do unto me since thou art here? What wouldst thou, Lord? What shall I say, whither go, what do? If I die, 'tis gain, for I see thee. If I live, 'tis but to serve thee." He had that personal intimate love for Jesus Christ which we find in some of the old saints of the Middle Ages; and yet how full he was of the throbbings of the most vivid modern life. Such men, of course, are rare. But such men are preëminently the hope and life of any church. May not one, at least, of this high stamp be found and designated when the ballots are counted at Minneapolis? It would fully justify the cost of the assembly.

A great Conference shall it be? A model Conference, one wherein none of the precious, costly time is wasted by needless points of order or speeches merely for display, where business has strict attention and the highest good of the Kingdom is kept ever uppermost, where all matters are carefully sifted in committee and all committee reports are duly acted on before adjournment, where the rightful expectations of the church are fully met, and after the shaking, nothing which ought to remain will have been dropped out and nothing retained which should have been cast aside? This may be too much to look for. Human nature will be very much in evidence. Mistakes, no doubt, will be made both of omission and commission. Just one hundred years ago, when ninety men assembled in New York city on the first of May, for the first delegated General Conference, it would seem, from our standpoint, that a pretty serious mistake was made in voting down propositions to forbid preachers retailing spirituous or malt liquors and buying lottery tickets. The proposal to authorize the election of presiding elders by the Annual Conferences came within three votes of passing.

But the appointive eldership has weathered many fierce storms and will be, in all probability, one of the things which remain.

After Conference, what? We shall soon be facing a new quadrennium, with some new leaders and some new measures. All the machinery will have been searchingly examined, a few flaws detected, a few improvements accomplished, and everything put in shape, it may be hoped, for the very largest achievements. But there is much which legislation cannot do. There are "restrictive rules" of another kind than those mentioned in the Discipline. In the nature of things the power of law is very limited. The power of the Holy Ghost, that, and that alone, will sufficiently avail. The fire of God must be brought anew upon the waiting hearts of the people, a passion for his will must take full possession of their souls, an ever deepening dedication of their all must become the standing order of every day—then everything else, of temporal good and ecclesiastical prosperity, will, without doubt, be added. If the General Conference helps on this to the utmost of its ability, it will have deserved conspicuously well of its constituency.

THE ARENA

IS THE CHURCH BEHIND THE TIMES?

THE charge is often heard in these days, from friend and foe, that the church is behind the times. What is meant by this saying? Does it mean that outside of and apart from the church institutions and activities are springing up and flourishing which ought to have been organized within it and remained a part of the church? The answer depends upon our viewpoint. It cannot be denied that there are several significant movements definitely and avowedly seeking the social and moral betterment of mankind, owing their inception to the church, and drawing their inspiration from the gospel of Jesus, whose activities are carried on, to say the least, outside the recognized sphere of the church.

1. National and international peace movements. To be sure, commerce and diplomacy are at present working this way; but underneath there is a growing sense of humanitarianism, a sense of social solidarity, of human brotherhood, a regard for human rights, a consciousness that the stronger ought to help the weaker, rather than exploit and crush him —feelings and ideals which are the product of the gospel. The Prince of Peace is slowly, but surely, we believe, coming to his own. Many devout Christian men are champions of this movement, but it is apart from the church.

2. The struggle for greater civil and religious liberty is on in almost every civilized nation. Fanaticism is not wanting. Hate sometimes bursts forth in violence. Great wrongs are committed in this name. Sometimes the good suffers with the evil. Virtuous men and vicious men are on the same side of the struggle. But demand for largest liberties, born of a sense of inherent divine rights, always attends the gospel. Christian peoples must be free; and the more Christian, the larger their individual liberties. Multitudes of loyal Christians are personally involved in these struggles, but the church has no part therein.

3. In our nation-wide campaign for civic reforms, civic house-cleaning, our manifestations of civic conscience, and our demand for civic righteousness, perhaps a million or more Christian men and women are taking a more or less active part, and the leaders are, in most cases, Christian men working under New Testament inspiration. After a splendid victory recently in a great city, in the midst of his felicitations, a zealous and efficient brother minister said: "Yes, it is magnificent; but where are the churches?" The church in that city is strong, and the movement was headed by strong laymen, with a great many of the ministers coöperating; yet the church seemed to be no part of it.

4. In the "irrepressible conflict" between capital and labor, perhaps most intense in America, where is the church? The church should have been always the place where "the rich and the poor meet together." Just

now the church is busy trying to explain the alienation of the wageworker; and several of the great denominations have official commissions to study the situation and discover remedies. It must be admitted that the attitude of organized labor, in its struggle "not for charity, but for justice," is one of pronounced hostility to the church, which, say they, has betrayed and abandoned its original trust. Yet there are in the ranks of organized labor multitudes of devout, intelligent, loyal Christians. Many ministers and other religious leaders, too, are sturdy advocates of the rights of the laboring man in his conflict with conscienceless capital. But this movement—one of the most profound, serious, and dangerous—proceeds apart from the church.

5. Does the church understand the almost chaotic conditions in the educational realm? Since the exclusion of the Bible from our public schools the separation of church and school seems complete. But our youth are affected more by our schools than by any other institution. The Sabbath has become a holiday. The Sunday evening service has to compete with the theater and meet the moving-picture show on its own ground. With every year the moral burden thrown upon the school increases. Meanwhile the school has troubles of its own. Multiplied subjects, some still unorganized, have been added to the curricula. Wide privilege of election has been carried down into the high school. New methods of teaching are being tried out. Student self-government and school-city experiments abound. Secret societies in secondary schools are troublesome. Home discipline has practically collapsed. The teacher is more and more *in loco parentis*, and the school *in loco ecclesiae*. The ethics and morals of the rising generation will be colored more by the school than by the church. Tens of thousands of teachers are members of our churches, and heroically trying to stem the tide. Christian parents are agonized at the prevalence of worldliness and the tide away from the church, but the church seems to be not in the struggle.

Other items may be briefly mentioned. Paradoxical as it may seem, the growing demand for comity among the Protestant churches, that every considerable community shall have a church and none shall be overchurched, is heard as much without the church as within. Even the organized Bible-class movement seems to be separate from the church quite as much as within the church. There are those who say that these great movements, and all such, born of the spirit of the gospel, and working for the extension of the kingdom of "righteousness, peace, and joy in the Holy Ghost," these movements, arising from the teachings of Christ and fundamentally in harmony with his spirit and purpose, ought to be part and parcel of the church; and that the church, as such, ought to take her rightful place of leadership in all movements for the abolition of every form of unrighteousness. On the other hand, there are those who say these are legitimate offshoots from the church. They could not be born, nor could they continue, without the church. The church furnishes the inspiration for these all, as for the Y. M. C. A., the W. C. T. U., etc. It evidences great vitality and tremendous resources to be able to send out army after army to meet the enemy from all quarters. So all these

agencies, "making for righteousness," rooted in and nourished by the church, are bearing abundant fruit fit for the Kingdom. Let the church continue to be the prolific mother of movements and methods, fertile in expedient; abundant in strategy. Let the church be like the sun, throwing off smaller bodies to go their rounds of service, and when they have ceased to serve to receive and absorb them again.

And the minister? Why should he, one man, assume to captain every separate company? Let him rather be the general. Let him, if he be able, give organization and inspiration to the whole army, and so fill every soldier with zeal that is according to knowledge that everyone will find place for his best service. In this way the church will not be behind the times, but will be the energizing power in the midst.

Chinese Mission, San Francisco, Cal. EDWARD JAMES.

TACT AS AN ASSET

THE Hon. James Bryce, the British Ambassador at Washington, is said to be a most tactful man. His long, successful, and eminently popular career would seem to confirm this view. No man could have gone through such a long public life with such credit to himself and with such general admiration had he not large resources and a vast amount of tact. At a luncheon Mr. Bryce is said to have defined tact in these words: "Tact is the ability to remove the sting from a dangerous stinger without getting stung." That is as good as the definition given in the dictionary: "Tact is the ready power of appreciating and doing what is required by circumstances."

The tactful man was in the mind of G. K. Chesterton, when he said: "There is a great man who makes every man feel small. But the real great man is the man who makes every man feel great." The following is most comprehensive: "Tact means thinking about others. It means considering what others will think, instead of considering only what we think about ourselves. It means acting in concert with others, instead of acting only for ourselves; imitation tact may be insincere and selfish in its purposes; but real tact is unselfish in action, and that is why it gains so much and wins so many hearts."

Children can easily be influenced by a discerning use of right methods. A mother who had been away from home for several weeks returned to find that her children, a boy and a girl, were freely using in the home a large variety of slang which they had picked up at school and from their associates. She disliked to be all the time correcting them, and so she induced the family to organize the "slang collection box." Each person who used a slang expression instead of good English was required to drop a penny into this box. The contents were to be applied to a babies' hospital in which the family was interested. Pennies dropped in rapidly at first, but it was not long before there was such a general improvement in the language used in that home that the boy said to his mother, "The

babies will have to go hungry if they depend on our box for support." Tactful measures had succeeded.

A little girl returned to her humble home in a New England city from the college settlement, and said of her new teacher: "She's a perfect lady, that's what she is!"

"How do you know?" asked the doubtful mother. "You've known her only two days."

"It's easy enough telling," answered the child. "I know she's a perfect lady, because she makes you feel polite all the time."

Some boys in a country school had agreed not to bring any wood into the schoolroom. The teacher knew their attitude in the matter, but did not attempt to argue with them, and acted as if she were ignorant of their agreement. One morning she said: "I know that John will be glad to go and bring in some wood for the fire." John, as a matter of fact, had made up his mind not to do this very thing, but he was unable to resist when the teacher spoke as if she had absolute confidence in his willingness to bring in the wood. Had she commanded John, at that time, he would have been stubborn and sullen; but he "could not resist gentleness and kindness."

Tact is most valuable in the various relations in which men stand to their fellows. Popularity and success depend upon it, as well as the happiness of others. Admiral Nelson was in a naval hospital at Yarmouth, England, on one occasion, and there saw a disabled sailor. The man had lost his right arm. Nelson looked at his own empty sleeve, then glanced at the sailor, and pleasantly said, "Well, Jack, then you and I are spoiled for fishermen; but cheer up, my brave fellow, we'll never see you starve."

A waitress said to a lady at the breakfast table: "How do you prefer your egg this morning?" After the waitress retired, the lady turned to a friend at the table and remarked, "What a difference in the way a question is put! If she had said, 'Will you have an egg?' or 'You will not care for an egg this morning?' I should have said, 'No.' But when she put the question in that form, what could I answer but, 'Soft boiled, please'?"

The fine art of living agreeably with folks, most of whom have a good deal of human nature with its peculiarities, is one worth cultivating. President Charles F. Thwing has said: "In the spring of 1906 there died one of the more conspicuous officers of Harvard College, Professor Nathaniel Southgate Shaler. On the afternoon of his funeral the shops in old Cambridge were shut, an honor that had not been paid to any other Harvard College professor for many years. Professor Shaler was a Kentuckian. It has been said that when he came to Harvard College, and for a long time afterward, the 'faculty was chiefly composed of men who had had Harvard training and were typical New Englanders. He brought with him the traditions of another civilization, of more genial manners, and of more outspoken opinions. In the Civil War he had fought for the Union, but half of his people were Confederates. So he learned early to steer his course amid two conflicting systems, and, above all, to get on with men of antagonistic principles.' "

Gilder paid a splendid tribute to Grover Cleveland when he said, concerning the statesman:

> His was the sweetness of the strong! His voice
> Firm with the powerful, gentle with the weak,
> Took tenderness in speech with little folk,
> And he was pitiful of man and brute.

Tact may find its place even in the administration of a rebuke, as the following incident, told on good authority, will indicate: "The carriage of Queen Victoria of Spain was checked for a moment by the crowded street, and she was at once the target for all eyes as she sat, waiting quietly. Wishing to examine more closely the beautiful embroidered garment which the queen was wearing, an American lady raised, impulsively, an opera glass which she was carrying and scanned the queen closely, although only a few feet apart. Suddenly, to her dismay, she was brought to the realization of her extreme rudeness by meeting the queen's eyes full in the glass —eyes that spoke the rebuke plainly, although the steady look was kind and patient. Instantly the glass was lowered, and, with scarlet cheeks, the lady's face expressed an unmistakable apology, as Queen Victoria raised a mildly reproving forefinger and shook her head slightly, with a little smile, as the carriage moved on."

The business man knows the value of tact. One such said that his establishment aimed to make a friend of every customer, and that his house cannot afford to lose a customer's good will. Even if a customer is lost, the house does not wish him to leave as an enemy. Every effort is made to make the customer feel that he has been fairly dealt with. Hence, that house is willing to exchange an article months after it is bought if the purchaser finds that it is not what it was represented to be. John Wanamaker said to his employees: "When a customer enters my store, he is king. Forget me." James C. Colgate recently addressed the students of Colgate University, of which he is a trustee, and advised the students to endeavor to understand human nature. "When one wants to persuade his fellow man," said he, "he must first agree with him. By coming to an agreement with him, one can meet him on the same ground, and one can hope to persuade him to one's mind."

> Tact clinches the bargain,
> Sails out of the bay,
> Gets the vote in the Senate,
> Spite of Webster or Clay.

Efficiency of leadership depends on tact. "Too many through want of prudence are golden apprentices, silver journeymen, and bronze masters." Yet, perhaps it is well to remember that "the tactful man is not a weak man, who is ready to agree with anybody and everybody for the sake of being pleasant. Rather, he is a strong man, who is able to make other people quite readily agree with him." But Charles Sumner Ward gave a most excellent bit of advice to the collectors who were assisting him in raising a large sum of money for the Young Men's Christian Association

in London during the early days of 1912, when he said, "As to the method of canvassing, always take pains to leave the man feeling well."

The religious worker, especially, is constantly in need of tact, which is "the knack of handling people." He was a tactful preacher, in a certain town in the West, of whom it is said that he met a man with whom he was well acquainted coming out of a saloon rather the worse for drink. With rare tact the preacher cheerily said, "John, I'm glad to see you. I'd rather see you coming out of that place than going in." The man knew well enough what the preacher meant, but he could take no offense. Tactful words were worth far more than sharp reproof at that moment.

"Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. . . . But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3. 13-17).

Of tact, as well as of courtesy, it may be said:

> It transmutes aliens into trusting friends,
> And gives its owner passport round the globe.

Utica, N. Y. WILLIAM J. HART.

THE ITINERANTS' CLUB

PAUL'S EXPOSITION OF CHRISTIANITY—(*Continued*)

In the previous discussion Paul has shown that man is destitute of personal righteousness and therefore has no claim to the favor of God. The law demands absolute obedience in all its parts, both in letter and in spirit, if one would be justified by legalism. It is clear from the statements of the apostle in the early part of the Epistle to the Romans that he recognizes no such just person: "All have sinned, and fall short of the glory of God." Hence in the way of legalism, either ceremonial or moral, there is no hope for man. Jesus Christ, however, came into the world and through his death made possible the salvation of man. All who believe in Christ are "justified from all things, from which ye could not be justified by the law of Moses." Acts 13. 39. The classical passage, however, referring to the attainment of God's righteousness apart from the law, is found in the third chapter of the Epistle to the Romans, verses 21-26: "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; 22 even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; 23 for all have sinned, and fall short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus; 25 whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; 26 for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." A brief analysis will show its importance for the comprehension of Paul's philosophy of Christianity.

He assures us that a righteousness of God apart from the law has been manifested to the world. The language is, "a righteousness of God," which assumes that it is a different kind of righteousness from a legal righteousness, namely, a righteousness which God has provided for man. He further says that this righteousness has not only been manifested to man in the coming of Jesus Christ, but also has been testified to by the law and the prophets. By the law and the prophets, of course, are meant the Old Testament scriptures, which foretell this new righteousness and prepare the way for it. Hence it will be noted that in Stephen's appeal before the Jewish Sanhedrin, and in Paul's appeal before his countrymen, they affirm that the doctrines which they proclaim have their roots in the Old Testament scriptures. This, of course, would be a valid argument to anyone by whom the Old Testament dispensation was recognized as of divine authority.

He next proceeds to define this righteousness. He says not only that it is a righteousness of God, but that it is a righteousness of God through faith in Jesus Christ; that is, it is appropriated through faith and becomes

the possession of the believer. He also declares righteousness of this kind is necessary for all people because there is no distinction between Jew and Gentile; "all have sinned, and fall short of the glory of God." This leads him, further, to state that this new righteousness of God is justification, that is, it is a righteousness in which the person is set right before God; a righteousness which is an act that is given, not earned, because, in the language of the apostle, "man is justified freely," and, as he expresses it in another place, it is a "gift." We have the terminology often used in theological thought, "the doctrines of grace," meaning thereby that the whole redemptive scheme through Jesus Christ is gracious, not legal. What a man secures by his own obedience he earns, and it belongs to him as a matter of right and not as a matter of grace; but this righteousness which is given by God is a gracious bestowment for which man is indebted to God. This gratuitous justification is secured for us "through the 'redemption' that is in Christ Jesus." The word "redemption" is, of course, one of the great significant terms of Pauline thought. Primarily it means deliverance by the payment of a ransom, that is, a certain price has been set upon his deliverance, and this price having been paid the condemned man is set free. This word will be found in Matthew 20. 28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Again, in Ephesians 1. 7: "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." In both passages it is clear that the deliverance was secured by a satisfaction to God, against whom man sinned, but there are passages also that indicate that the term redemption applied merely to the act of deliverance. We are not concerned, however, with the precise theological terminology; we are concerned only with the fact that it is deliverance provided for man through the sacrificial death of Jesus Christ. In Chapter 3. 25 the apostle indicates that Christ Jesus is to be set before the world to be a propitiation, or, as some would render it, a "propitiatory"; a propitiatory sacrifice. Here arises a question that Sanday, in his commentary on Romans 5. 10, discusses with much clearness. It is with reference to the word reconciliation. "What does reconciliation mean? Is it a change in the attitude of man to God or of God to man? Many high authorities claim that it is only a change in the attitude of man to God." Sanday, however, claims that the one to be propitiated is God. "There is frequent mention of the anger of God as directed against sinners, not merely at the end of all things, but also at this present time (Romans 1. 18, etc.). When that anger ceases to be so directed there is surely a change (or what we should be compelled to call a change) on the part of God as well as of man. We infer that the natural explanation of the passages which speak of enmity and reconciliation between God and man is that they are not on one side only, but mutual. At the same time we are aware that this is only an imperfect way of speaking. We are obliged to use anthropomorphic expressions, which imply a change of attitude or relation on the part of God as well as of man."

The point, however, upon which Paul insists is that the propitiation

is in Christ's blood, showing that his death constitutes the essence of his propitiation and that with reference to man it is to show Christ's righteousness; that is, that the voluntary sacrifice of Christ for human sin sets before the world all God's abhorrence of sin, and all its fearful results, and the powerful deliverance wrought by Christ from sin and its penalty. But he also shows that this propitiation has no reconciling force unless the one who claims it receives it through faith. This propitiation and acceptance of it through faith have two effects. It is a passing over, a "temporary withholding of judgment," for the sins that were committed under the old dispensation, and through it the sins of the ages have been propitiated or atoned for, thus setting forth the ground for the forbearance of God toward all sinners under both the old covenant and the new.

There can be no doubt that in this elaborate Epistle Paul carefully weighed every word, under the guidance of the Holy Spirit, and the passage under consideration has called for the exegetical skill of the foremost scholars. Selections from three of the great English commentators will show minute points of difference and yet general points of agreement. The importance of the subject and the eminence of the interpreters from whom the quotations are taken will justify, we hope, the length of the citations.

In reviewing his discussion of chapter 3. 21-26, Beet says: "Through the gospel announced by Christ, God has, apart from obedience to law and from natural distinctions, manifested a righteousness which is his own gift to all believers. Such was needed: for all have sinned, and are thus destitute of the heritage of glory which belongs to the sons of God. This gospel implies justification by God's free favor, and this is itself a proof of the moral failure of our race, a proof strengthened by the assertion of Paul that it was made possible only through the death of Christ. This last was therefore the ransom-price of our salvation. The payment was made, and liberation takes place, in him who was born at Bethlehem to be our King. Because no other means would avail God set him forth "before the eyes of men, covered with his own blood, to be a propitiatory sacrifice sheltering from punishment due to their sins those who believe. God did this in order thus to afford proof of his own righteousness, a proof made needful by his own past forbearance and his present purpose to proclaim pardon for those who believe the words of Jesus. To delay punishment, and still more to pardon the guilty, by mere prerogative, is unjust, and therefore impossible to God. But that which by itself would have been unworthy of a righteous ruler God has harmonized with his own absolute justice by the demonstration of it given in the death of Christ."

Sanday paraphrases this passage, 21-26, thus: "21. It is precisely such a method which is offered in Christianity. We have seen what is the state of the world without it. But now, since the coming of Christ, the righteousness of God has asserted itself in visible concrete form, but so as to furnish at the same time a means of acquiring righteousness to man—and that in complete independence of law, though the sacred books which

contain the law and the writings of the prophets bear witness to it. 22. This method of acquiring righteousness does not turn upon righteousness but on faith; that is, on ardent attachment and devotion to Jesus Messiah. It is therefore no longer confined to any particular people, like the Jews, but is thrown open without distinction to all on sole condition of believing, whether they be Jews or Gentiles. 23. The universal gift corresponds to the universal need. All men alike have sinned; and all alike feel themselves far from the bright effulgence of God's presence. 24. Yet, estranged as they are, God accepts them as righteous, for no merit or service of theirs, but by an act of his own free favor, the change in their relation to him being due to the great deliverance wrought at the price of the death of Christ Jesus. 25. When the Messiah suffered upon the Cross it was God who set him there as a public spectacle, to be viewed as a Mosaic sacrifice might be viewed by the crowds assembled in the courts of the temple. The shedding of his blood was in fact a sacrifice which had the effect of making a propitiation or atonement for sin, an effect which man must appropriate through faith; the object of the whole being by this public and decisive act to vindicate the righteousness of God. In previous ages the sins of mankind had been passed over without adequate punishment or atonement: 26. But this long forbearance on the part of God had in view throughout the signal exhibition of his righteousness which he purposed to enact when the hour should come, as now it has come, so as to reveal himself in his double character as at once righteous himself and pronouncing righteous or accepting as righteous the loyal follower of Jesus."

Vaughan 3. 21-26: "This was all that law could do—the Law of Moses, or any law: it could point out sin, but could not clear from sin: *but now apart from any law, a righteousness of God*—not of man's making, but of God's giving—*has been manifested, testimony being borne to it by the law and the prophets:* there is no conflict between the gospel and the Old Testament; on the contrary, the Old Testament, when read aright, as it can now be read, is a witness to the gospel: *a righteousness, I say, of God,* wrought out, in each individual instance, *by means of faith in Christ;* a righteousness *reaching to all who so believe;* all indiscriminately; *for there is no difference;* all alike, Jews and Gentiles, need this new gift; *for all alike sinned* in their old state, *and are missing the glory of God*—that state of final perfection which God has from the beginning designed for man: all alike need, and all alike may have; *being made righteous,* cleared from guilt, not by any merit of theirs, but *gratuitously, by the free favor of God, through that redemption which is in Christ Jesus, whom God proposed to himself* in his eternal counsels, *as a propitiation,* to be made available *by means of faith;* a propitiation to be effected *in* (through) *his blood;* proposed to himself, I say, *for, declaration of his righteousness*—that God might declare in him his own gift of righteousness to man—*because of the remission*—a righteousness *owing to* (originating in) *the letting go, the disregarding, the dismissal—of all past sins in* (through) *the forbearance of God; with a view, I say, to that declaration of his righteousness in the present season, unto his being*—so that God

may be *both righteous and the giver of righteousness to him who is of faith in Jesus Christ.*"

There is one point at the close of this passage (3. 26) which the commentators seem to have overlooked, namely, its practical bearing: "for the showing, I say, of his righteousness at this present season." The Apostle Paul was not a mere theorist; he was setting forth the divine plan of human redemption. His doctrines were at once profound and practical. While he was interested in the dialectics of his subject, the supreme motive which dominated him was his passion for the souls of men. His gospel was a gospel for his age and for all ages. If one will compare the age of Saint Paul with present-day conditions he will find much that is common to both. Sin still calls for forgiveness, man still needs holiness more than anything else, the Cross is still the great attraction for the pilgrim seeking rest—"and I, if I be lifted up from the earth, will draw all men unto me"—heaven still beckons believers away from the sordid pleasures of earth. Paul's gospel is always for the "present season," it never gets out of date. It is always the power of God unto salvation to every one that believeth.

Paul's message in the gospel of the atonement which we have been considering is for all ages and for all peoples.

The teaching of this passage is the keynote of redemption and excludes all human glorying. "Where, then, is the glorying? It is excluded. By what manner of law? of works? Nay; but by a law of faith." He then affirms his great proposition, "We reckon therefore that man is justified by faith apart from the works of the law."

ARCHÆOLOGY AND BIBLICAL RESEARCH

RECENT EXPLORATIONS IN JERUSALEM

THERE has always been a legend connecting the temple at Jerusalem with vast treasures securely hidden in a secret subterranean chamber. Indeed, the common Moslems in and around the Holy City have ever believed that the sacred site on which the temple stood was a depository not only of sacred vessels and furniture, but of untold quantities of silver, gold, and precious stones. Such an opinion, shared by some scholarly men in various lands and ages, is not difficult to explain when we recall that temples in many countries were receptacles for treasure of all kinds. Our museums are filled with articles of great value discovered in temples and tombs.

This belief explains, at least in part, the recent explorations in Jerusalem. It is more than probable that the stock company, with a capital of nearly $125,000, organized by Captain Parker for the purpose of making excavations under the supposed site of the temple of Solomon—where King David was said to have been buried—had fully expected to discover valuable treasures, at least more than enough to reimburse the amount expended.

Though practically nothing is known of the final result of this work, which was carried on for so long a time with utmost secrecy, the American and European papers and magazines have had much to say about Captain Parker and his colaborers, and the mysterious operations outside and inside the Haram inclosures. As is, alas! too often the case, the reporters and correspondents of even reputable papers have drawn too largely upon their fertile imaginations and have written exaggerated reports of the "wonderful discoveries" in the vaults and subterranean passages of the holy place. The reports given the press were not furnished by those in command of the expedition, for, as far as we know, little or nothing was made public, and thus a free rein was given to the superstitious and bigoted imagination of the natives. For these it was enough to know that a company of "unbelievers" (Christians) were engaged in ransacking and plundering the most sacred edifice in Jerusalem. This was bad enough, but the idea that such work of desecration was carried on with the approval and protection of the Turkish authorities was more than the faithful could stand. No wonder, therefore, that the whole thing came to such an untimely and ignominious end on the twelfth day of April, 1911, when the foreigners in charge left Jerusalem with precipitous haste, boarded a yacht which was ready for them at Jaffa, and then put out to sea. The natives or Turkish officers who shared the secret were not as fortunate in escaping, for some of them were arrested, bound in chains and taken before a high Turkish tribunal at Beirut. Even the governor of Jerusalem, though not proven to be directly implicated, lost his official head—thankful, no doubt, that the head which nature gave him is still upon his shoulders.

With this introduction let us return to the excavations.

Some four years ago a Swedish resident of Belgium was sent to Jerusalem by a rich company of Englishmen. It now appears that this Swede claimed that he had discovered a code or a cipher which furnished a key to the exact location of the underground recess where the treasures of the ancient temple had been deposited. Whether this was a case of credulity or a species of deception pure and simple is difficult to decide. For it is never quite easy to distinguish between fanaticism, delusion, and base imposture. It is a matter of regret that, though the Englishmen at the head had money in abundance, they had no experience, either as archæologists or as excavators. Indeed, they seemed adverse to any experienced aid, at least from English scholars. They did finally allow the Dominican Fathers of the Ecole Biblique et Archéologique, Jerusalem, to visit the places explored. One of these Fathers, Hugues Vincent, has published his Underground Jerusalem, in which he discusses some of the work done by Captain Parker and his colleagues. This volume has little that is really new, and on the whole it is somewhat disappointing. A reviewer of this little book says: "Warren's Survey has been used for the purpose of the expedition under consideration—both plan and complete section of the Siloam Tunnel. Indeed, Plan V is a reproduction of these, and one must remark that in all the plans the distinction between what had already been surveyed by this recent expedition is not made sufficiently clear. The reader who has not already informed himself on the subject would be apt to suppose that much more was due to the expedition now described than is, in fact, the case. It must also be noted that the references from the texts to the plans are difficult to follow."

Those familiar with archæological research in Jerusalem will recall that Captain Warren of the British Army discovered in 1867 a shaft not far from the Fountain of the Virgin. This was descended at the time and the tunnels leading from it were followed as far as possible, but without any important discovery. Several others, since that time, including the well-known French archæologist, Clermont-Ganneau, have spent much time and money in the attempt to wrest from these subterranean caverns and passages any secrets which they might have to disclose. But secrets and treasures have been equally scant. When we remember that treasure-hunters of many nationalities and several creeds have ransacked these same sacred spots, time and again, there is no probability that anything in silver or gold or of commercial value will ever be unearthed.

The air of secrecy surrounding these excavations was the immediate occasion of innumerable wild and exaggerated statements. Not only was it said that rich booty had been found by Captain Parker, but it was also asserted that he had carried away with him the crown of David, the sword of Solomon, the Tables of the Law, etc. It was also reported that the Ark of the Covenant and several sacred vessels had been brought to light.

The legend regarding the temple treasure was partly based upon the current belief that David and other kings of Israel had been buried in crypts within the temple area, and that, in accordance with the custom

in vogue in many countries, vast treasures had been deposited with the bodies in the royal sepulchers.

There can be no doubt, explain it as we may, that the English excavators had expected a rich return for the twenty-five thousand pounds expended by the company in these recent explorations. If, then, an educated army officer could have been led to expect financial returns we can readily comprehend how the ignorant, fanatical Moslems could exaggerate the commercial value of the supposed treasure unceremoniously rushed away from Jerusalem to Jaffa, and then by sea to some safe place.

The popular excitement is more readily understood when we are told that there were in Jerusalem at this crucial point a throng of pilgrims in attendance upon the Feast of Moses. Pilgrims attending sacred feasts at the most sacred spot in Palestine are usually the possessors of more zeal than knowledge. Such people can never understand the unselfishness of Christians from Europe engaged in excavation in Turkey. They cannot conceive why Englishmen or Germans should spend their money lavishly merely for educational and cultural purposes. They cannot be made to realize the scientific value of explorations. No matter how unselfishly and honorably conducted, the ignorant native Moslem can see only avarice and greed in what they honestly regard as mere treasure hunting.

The expedition under consideration was shrouded in mystery from the very beginning. The utmost secrecy prevailed at every step, and that with the connivance of the local authorities. Unfortunately, it is known that large sums were paid in cash to government officials. The whole thing is to be regretted, for it has necessarily given a check to archæological research in Palestine for the immediate future. In the meantime we shall patiently wait for Captain Parker's report, for he speaks of "unique finds."

Professor Dalman has written an article in the *Mittheilungen und Nachrichten des deutschen Palæstina-Vereins*, which has been translated for the last number of the Quarterly Statement of the Palestine Exploration Fund. Professor Dalman says:

"The treasure hunt has failed, but the following unfortunate results remain:

"1. The people of Palestine have been confirmed in their belief that archæological researches are really treasure hunts.

"2. The Moslems have come to the conclusion, which it will be difficult to remove, that one of their holiest places has been pillaged by the Christians.

"3. The confidence of the Turkish government in exploration societies, that they will not do that which is unlawful, has been shaken.

"4. The Sacred Rock in the Haram inclosure has been made inaccessible to visitors, and every step of Europeans in the vicinity of it is carefully watched.

"5. One may therefore say that the treasure hunt of Captain Parker has checked scientific research in Palestine, and it is not probable that the results of his discoveries will compensate for this loss. We wish

especially to emphasize the fact that we do not seek for treasure, and will always be anxious to work in loyal coöperation with the Turkish government, and with careful consideration for the feeling of Moslems."

A NEW COPTIC LIBRARY

From a paper read by Professor Henri Hyvernat, of Washington, D. C., at the last meeting of the Society of Biblical Literature in New York city, we learn of a most interesting discovery in the southwestern part of the Fayum, Egypt, where nearly two years ago some Arab treasure hunters succeeded in bringing to light more than threescore Coptic manuscripts. They were found in the ruins of an old Coptic Christian monastery named for and dedicated to the archangel Michael. Dates on some of these indicate they were executed between 825 and 1000 A. D.

Nearly a dozen of these documents, written perhaps by Alexandrian monks, are short biographies of saints and martyrs. We find, too, a dictionary, a prayer book, and some church music. The greater, and by far the more valuable, portion of this ancient collection consists of biblical texts, including considerable portions of the Old Testament, and, if we except Revelation, the entire New Testament. The fact that the Apocalypse, the last book received into the New Testament canon, is not included, favors the conclusion that we have here a Coptic version of an early date—made, most probably, from the Septuagint not later than A. D. 200. If this inference be correct these manuscripts recently discovered will prove of great value to students in textual criticism.

These documents, perhaps the oldest in the Coptic language, are beautifully written; the script is clear and bold. The ornamentations and illuminations are numerous and display a fair knowledge of art. Nor should we fail to notice the fine specimen of the book-binder's work—for these volumes are in elegant leather binding.

The Coptic, the immediate successor of the Egyptian, is usually made to include three dialects: The Behaine, the Fayumic, and the Sahadic, spoken in Lower, Middle, and Upper Egypt, respectively. With the exception of a few notes and colophons, this entire library is in the Sahadic. This makes the discovery so much the more valuable, because the bulk of Coptic literature so far discovered had been in the other two dialects.

This entire library has been purchased by Mr. John Pierpont Morgan and deposited, with other art and literary treasures, in the great Museum at New York, destined one day to be one of the greatest in the world.

The fact that the task of editing these manuscripts has been intrusted to Dr. Hyvernat, without doubt one of the best Coptic scholars living, is a sufficient guarantee that the work will be well done. Not only have we a right to expect much light upon the Coptic language and church history, but also some valuable help in New Testament textual criticism.

Professor Hyvernat expresses the opinion that these manuscripts acquired by Mr. Morgan possess greater value than all other Coptic literature put together. If this be true, New York may, from this time on, become the great center for the study of Coptic.

BOOK NOTICES

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE

Growth of the Missionary Concept. By JOHN F. GOUCHER. 12mo, pp. 202. New York: Eaton & Mains. Cincinnati: Jennings & Graham. Price, cloth, 75 cents, net.

THESE five remarkable lectures were delivered at Syracuse University on the Nathan Graves Foundation, and have been given in other places. In the introduction Chancellor James R. Day says: "Few men are as able and as qualified by travel and personal observation to discuss the mission fields of the world as Dr. Goucher. His lucid style, convincing logic, and absorbed interest in missions invest these lectures with peculiar interest and value for all who wish to study the subject of missions in its broadest philosophical and practical aspects." That is a very mild and moderate statement of fact. This lecturer on missions is so completely saturated with his divine Master's own spirit, surcharged with the missionary passion, and so fully informed about his subject, that it is difficult to imagine any lifelong foreign missionary writing more ardently or irresistibly. The book is more fascinating than a novel can be. In it the record of actual history wears the splendor of romance. In it we behold in our own time the wonderful works of God. The book is a mighty quickener of faith in God. We see him working out his purposes through men and women willing to be his agents. The reality and perfectness of divine Providence, as concreted in the life of Robert Morrison, is set forth by Dr. Goucher with a convincingness which is simply overwhelming, filling the heart of the Christian with wonder, love, and praise. When we listened at Drew Theological Seminary to this story from the inspired lips of Dr. Goucher it seemed to us an inescapable and irresistible demonstration of the presence of God in human affairs, the power of the living and loving Christ in the progress of his campaign for saving the world. Hear the spirit of young Morrison when friends dissuaded him from giving his life to foreign missions and his fiancée cast him off because of his determination: "O how great is that God in whom I trust! How able to deliver! My soul, rest on God in Christ, as thine only hope and portion"; and to a friend he wrote: "It is the great business of our lives to testify the gospel of the grace of God." He asked that he might be stationed "in that part of the missionary field where difficulties were greatest and apparently most insurmountable." On this Dr. Goucher comments: "This spirit is precious to God, highly appreciated among men, and the sure token of great usefulness. He who covets immunity from difficulties is bidding for discouragement and planning for defeat. Any person can do an easy thing. God is seeking for men, courageously obedient men, to whom he may intrust his high commissions. The only thing in the whole universe difficult for God Almighty to do is to find a

man responsive and thoroughly loyal, willing to meet the full responsibilities of a man, faithfully obedient to divine direction. When he does find one, and the divine purpose has opportunity to manifest itself through human obedience, God's plans unfold as silently as thought and as irresistibly as destiny." This book enables us to see his plans unfolding, and persuades us that "History is mystery unless read as His story." Dr. Goucher tells how Judson Wright Collins became our first Methodist Episcopal missionary to China: "While he was yet a child his parents moved to Ann Arbor, in the State of Michigan, and in the winter of 1837-38, when he was fourteen years of age, an event occurred in the life of young Collins which was of transcendent importance for time and eternity. Under the ministry of the Rev. E. H. Pilcher, Collins was converted. Do you appreciate what being converted means? It means being changed; it means being transformed by the incoming of the Holy Spirit; it means being made a partaker of the nature of God, so that he who is converted loves as God loves, and hates what God hates, seeks the things God seeks, and resists the things God resists. The conversion of young Collins was thorough, like that of Saul of Tarus, and when the power of God came upon him he was regenerated in the likeness of God. He became a replica of the incarnation, and shared with Christ his divine hunger for souls which grew with his growth and strengthened with his strength." God laid China on the heart of this young man. He offered himself to Dr. Durbin, who replied: "Our church has no work in China, and that land is not open to missionaries." Nothing daunted, young Collins wrote to Bishop Janes: "Engage me a place as a common sailor before the mast, and my own strong arm will pull me to China and support me while there." Fitly does Dr. Goucher write: "God is not gathering a community of weaklings and cowards, characterized by indecision and timidity, but God is building a kingdom of men, of just men, of just men made perfect, who count not their lives dear unto themselves, but who, like their Lord, for the joy set before them endure the cross, despising the shame. Jesus Christ never hides his scars when he seeks for loyalty; he never promises ease to those whom he invites to companionship. The moral solvent of this world is not rose water, but good red blood, warm and vital. With the assurance that all authority is given unto him in heaven and on earth, Christ promises all who loyally keep company with him that they shall be brought off more than conquerors, not through their own prowess, but through him who hath loved them, and given himself for them. Through persecution they must grow in the knowledge of God and the love of Jesus, which comes as the most precious of gifts and bides as the supreme command." The following incident of missionary work in New Zealand is given: "The Lord's Supper was being celebrated. The first rank having knelt, a native rose up and returned to his seat, but again came forward and knelt down. Being questioned, he said: 'When I went to the table I did not know whom I would have to kneel beside, when suddenly I saw by my side the man who a few years before slew my father and drank his blood, and whom I then devoted to death. Imagine what I felt when I suddenly found

him by my side. A rush of feelings came over me that I could not endure, and I went back to my seat. But when I got there I saw the upper sanctuary, and the great supper, and thought I heard a voice, saying, "By this shall all men know that ye are my disciples, if ye love one another." That overpowered me. I sat down and at once seemed to see another vision of a cross with a Man nailed to it, and I heard him cry, "Father, forgive them, for they know not what they do." Then I returned to the altar.'" Writing of India, Dr. Goucher asks how the religion of Christ affects the native heathen and whether it can do anything for them. He answers that as food relieves hunger, as light pleases the eye, as music brings its joyful harmonies to the responsive soul, Christianity is suited to their every need, and then he gives a typical incident. "Jacob Jacobs was the son of a pariah, an outcast, a scavenger. Going along the street when a little fellow, about four years of age, he passed a Sunday school and heard the singing. Attracted by the music, he stopped to listen, and the teacher, seeing his interest, asked him to come in. He was clothed in the inadequate fold of a single string about his waist, and he went into a Sunday school where all the children under six years of age wore nothing but their complexions, decorated occasionally with a smile. There they sat and smiled and wondered, and were instructed in the truths revealed in the Bible. His teacher asked him to come the next Sunday, which he did, and the next, and many more, and they persuaded him to attend the mission day school. He was responsive and industrious, and acquired a knowledge of the things that were being taught—simple fundamentals of education, together with the profound truths of Christ. A child can grasp these to the extent of its needs as well as a philosopher, and even better. So this son of a poor outcast passed from form to form, through the primary to the secondary school, and completed the course in the high school with a substratum of gospel truth underlying his education, to which the Holy Spirit gave his vitalizing power, and Jacob was transformed into the likeness of the Son of God. The Hindu religion had stamped him an outcast because his father had been born an outcast, and within human power that stamp was indelible; but through the quickening of the Holy Spirit he became a joint heir with Jesus Christ. In the power of his newly found life, master of himself, he passed on to and through the government school, and after some experience in teaching he was made head master in the mission high school at Moradabad. There was a wonder in India: Jacob Jacobs, the son of a pariah, had become transformed, conscientious, industrious, cultured, capable, alert, because love dominated his heart, substituted hope for fear, begat within him definiteness of purpose, keenness of interest, responsiveness, resourcefulness, and consecration to the highest ideal. It came to pass after a very few years that every boy who went up from that school passed the government examinations. It occurred the next year also. That was very unusual, and presently it was bruited about the city that for two years every boy who had been recommended from the Moradabad high school had passed the government examinations. There were some Brahman and Moham-

medan teachers in that city who said, 'This will never do; we must undercut the influence of Jacobs or we will lose our patronage.' So they had some large placards printed in different colors, on which they stated that Jacobs was the son of an outcast, that if he should correct or touch a high-caste boy, the boy would lose his caste, the parents would suffer pollution also, and to prevent this dire result all high-caste boys ought to be withdrawn from the influence of the pariah teacher. These they had posted all through the city, and one was placed on each side of the door in the high school where Jacobs taught, so that every child who came that morning should see them. Jacob Jacobs had the third blessing. You have heard a great deal about the first blessing, so called, which is justification by faith; and the second blessing, so called, which is sanctification by the Spirit; but Jacobs possessed the third blessing. Some people try to get the second blessing before they get the first, but it never comes that way, and there are some people who get so much of the first, you could scarcely discover they have not the second; but Jacobs had the third blessing. The third blessing is very rare: sometimes it comes before the first, sometimes after the first, and before the second, and sometimes it comes after the second; frequently it never comes in this world at all. It is the blessing of common sense. Jacob Jacobs had a great, workable stock of this third blessing, common sense. When the Almighty finds a man who attains unto this third blessing he always has an agent through whom he does things; but even the Almighty has a hard time doing things which are worth while with a man who does not have common sense. Jacobs knew the limitations of his calling; he knew he was not set for the defense of himself; he knew he was set for the illustration of the gospel, and he knew also that the Lord would take care of him if he was faithful to his commission. He did not become angry and say, 'I am as good as the people who put up those posters.' Neither, in chagrin, did he tear his hair—that was worn short; and he would not have torn it if it had been long. Duty led him between those posters. There he went and opened his school as usual; for he knew it was written, 'Give place unto wrath. . . . Vengeance is mine; I will repay, saith the Lord,' and he was sure the Lord would satisfy the claims of justice in mercy better than he could if he should undertake to do it himself. His commission was to illustrate his faith in God, by making his school a success. So he went in and taught his school as if nothing had occurred. School was dismissed; and he taught it the next day, and school was dismissed; and those posters disappeared about as they went up, he didn't know how. But the posters had made an impression; the Brahman and Mohammedan bankers, and other business men, the cultured and rich men of Moradabad, asked, 'Why are these posters abusing Jacob Jacobs placed all over the city at this time?' Others, whose sons were at the school, answered: 'Don't you know why that is? Jacob Jacobs is the head master of the Moradabad high school, and every boy he has sent up to the government examinations for the past two years has passed. The Brahman and Mohammedan teachers have put these posters up for fear all their pupils will go to

Jacobs' school.' And these shrewd business men said, 'You say every boy he sent up passed?' The reply was 'Yes.' 'Well,' they said, 'that is where we want our sons to go.' And its halls were soon crowded so that the school has been self-supporting ever since. The Lord would work many miracles of grace for us if we did not interfere and spoil his plan, that is, if we had common sense enough to do our allotted work faithfully, and let the Lord care for his servant in his own way." One of the most fully informed of world-experts on missions, recognized in many high councils and in many lands as a leader of extraordinary ability, experience, and wisdom, a man of vision, insight, and constructive Christian statesmanship, is John Franklin Goucher, the author of this book.

The Theology of a Preacher. By Lynn Harold Hough. 12mo, pp. 269. New York: Eaton & Mains. Cincinnati: Jennings & Graham. Price, cloth, $1, net.

The author of The Lure of Books, and of Athanasius, the Hero, is a man of avid reading through a wide range of literature, a man of rich and varied culture, but his chief intellectual interest is in the large, lofty, cosmic realm of systematic theology. The theology of *this* preacher is tinglingly, thrillingly alive. In this book, as in the pulpit, his message is expressed in vivid, arresting, and compelling words, and delivered with passionate intensity. All his conceptions are based firmly on the great fundamentals of the Christian faith. Through all his utterance in speech or print the note of redemption through Christ rings high and clear. This is what gives penetrating and prevailing power. These twenty brief, bright chapters are felicitously entitled: The Significance of the Preacher's Own Experience; The Men among Whom He Lives; The Place of Christ; The Deed on Calvary; Salvation; A Christian Experience and the Rest of a Man's Life; The Regeneration of Society; The Far-Flung Battle Line; The Ceaseless Ministry of the Holy Ghost; The Church and the Christian Task; The Great Companionship; The God of the Preacher; The Practical Value of the Doctrine of the Trinity; The Preacher and Religious Authority; The Preacher and His Bible; Peering Into the Future; The Christian World-View. This book was written with the burning conviction that the adequate preacher must be a preacher-theologian. It presents theology which can be preached and lived. Its mood is devotional. The author does not believe in writing about religion without being religious. He says: "The mood of this book is like the mood of the preacher—it is that of proclamation rather than argument. The test of the whole matter is not a detailed process of reasoning. At last, everything rests on whether what is said comes out of life and will eventuate in more life." A taste of these chapters will let our readers judge whether what we say of this book is true. The chapter on The Supreme Tragedy begins thus: "The preacher is sitting in his study at night. He feels drenched with the evil of the life of the man who has just left his house. He feels as if the man had left tracks of moral slime when he went away. The weariness of the day's work seems in some way to have departed. With brain moving with quick alertness and heart drawn by the passion and pain of it, the preacher

sits staring at sin. Kindly half-truths and apologetic compromising statements stand out in their poor inadequacy. With a relentless moral candor and a stern realism, his mind demands the whole truth. So with the stinging sense of contact with its shamefulness and brutal reality, the preacher works out his theology of sin. His first feeling is a consciousness that the men who spoke and wrote the great passages of the Bible felt about sin as he feel now. He turns to the fifty-first psalm and reads over the passionate cry of a stricken soul appalled at its own sinfulness. There he finds something which completely corresponds to the feeling in his own heart, and with all the memories that psalm arouses, there is a personal quality to the repulsion and horror with which he draws back from the full picture of sin which is forming itself in his mind. It is not simply the foe of the man who has just gone from his presence. It is his foe, too. And for a moment he seems to feel the hot breath of some beast of the forest against his face, so concrete has his thought become. There are some chemical reactions which are brought about only by the application of heat. You cannot think of sin calmly and at the same time think adequately. The heat of a mind alive to all its meaning is necessary for a man who would gain a true conception of sin. Of course it is necessary to make distinctions. There is a difference between sin and evil, though the one often expresses itself in the form of the other. Sin is intentional wrongdoing. Evil is wrongdoing whether it is intentional or not. Evil is often the result of heredity and environment, and not of personal intention. Sin always has personal intention behind it. The Bowery child, brought up in an atmosphere of moral loathsomeness, does a great many evil things without knowing that they are evil. It is quite possible that he swears with no more understanding of its wrongness than the parrot who repeats the oaths of a profane sailor. A great amount of the evil of the world is a crystallization of environment into the activity of the particular man. Perhaps some of the evil in the life of the depraved man who has just left the preacher's study was of this sort, but that was not the root of the man's condition. The preacher detected a slimy liking for evil in the man's eye, a certain foul at-homeness with vice, a certain leering personal intention which struck ice to his heart. If the man had been simply a victim, how easy it would have been to pity him! how easy it would have been to come close as a brother to help! But the citadel of the man's personality was wrong. He liked evil. He wanted evil. He disliked the discomfort which resulted from sin, but he was not at all alienated from sin itself. So the preacher faces the heart of the problem. Sin is personal commitment to evil." This chapter intensifies as it proceeds; it is poignant, radical, and solemnly convincing. The following is found in the heart of the chapter on The Goal of Sainthood: "When we come to analyze closely we find that sainthood includes some further characteristics. First. There is a certain ethereal purity of purpose. The saint's judgment may be confused. He may become perplexed and ignorantly fight on the wrong side in some great conflict, he may make all sorts of intellectual and practical mistakes, but his intention is nobly

right, and this glorified rightness of intention tends to make his mind do the very best and most dependable work of which his mind is capable. Second. He not only is filled with love to God and Christ, but he is filled with love to his fellow men. There is a certain deep personal responsiveness to human need which is a far finer thing than the zestful endeavor to be useful at the beginning of the Christian life. Training, environment, and other matters may interpose obstacles even now, but the heart has a deep hospitality for all human need. Third. There is a constantly growing sense of the reality of the things of the spirit. God and Christ and the Spirit's work have a certain conscious and constant validity. They have become the most real and possessing matters in all the world. Fourth. Deep in the life there is a steady and perennial drawing of energy from trust in Christ. The life has a great song of victory in it—the victory of a constant trust. Sainthood is not something with which the Saviour and his great sacrifice are remotely connected. It is the highest spiritual gift of the cross of Christ. Most Christians have known what it is to have snatches of the experience of sainthood. They remember all their lives the glow and wonder of the experience. It gives them a standard and an inspiration which are of untold value. But Christ came not that people might have glimpses of sainthood, and that a few elect souls might achieve its permanent glory. He came that all his children might attain to that life where loyalty is lost in love, where a perfect motive and a full devotion crown all the days. It may be a far call to these heights, but it is toward these heights we are climbing. If we ask how we shall know the way, there may be many things which are obscure, but there are some things which are clear. The deeper the consecration of a human life, the more it is really opened to the mighty work of the Saviour. Surely complete consecration is a door through which one must pass on his journey to this promised land. Then the deeper the realization that all spiritual grace is the gift of God through our Lord Jesus Christ, the more in a subtle way is the life attuned to true receptiveness. The more a man fills his mind and heart with the thought of the creative grace of God, the more will it become feasible for God to do great things for him. And added to consecration and an appreciative waiting for God's great gifts, there must surely be deep desire. A high discontent with less than the best God has to give must help to open the doors to the best. Blessed are all they who hunger and thirst after sainthood, for the desire is a prophecy of the fulfillment. So, giving ourselves more completely, believing in God's grace more deeply, aspiring with great personal longing for the triumph of love, we may work and wait and trust, and the God who desires to lead us each to the place of fullest Christian devotion will, in his own way, lead us to the heights of life. It may well be that the man who has reached the tablelands of peace and love will be thinking little about what he has attained. God delights to deliver his children from self-conscious sainthood. The dweller on the heights is likely to be too much preoccupied with the love of Christ to have much time to think of himself. He is still pressing on, loving, growing, serving, passing

into larger life and fuller experience all his days." The chapter on The Christian World-View culminates thus: "The final Christian contention as to a world-view is that sin and regeneration, a divine Christ, a redemptive deed on Calvary, and a new and triumphant life coming from the acceptance of the Christ of the cross are the cardinal and defining facts of human experience. Any world-view which leaves them out is simply failing to see what is most important in human life and experience. These conceptions and facts express that which corresponds to the reality of things. Their vitality is their protection and defense. No interpretation which ignores them can permanently secure itself. The facts are on the side of the evangelical interpretation of life. And in this is its perennial security." One who knows says that Lynn Harold Hough is such a preacher as is described by the whole of the first chapter of this book.

The Indwelling Spirit. By W. T. Davison, M.A., D.D., Principal of Richmond College, Surrey; Member of the Faculty of Theology and Examiner in Divinity in the University of London. 8vo, pp. x, 340. New York and London: Hodder & Stoughton. Price, cloth, $1.50, net.

The spring comes with abounding life to a depressed world. The air at once becomes resonant with song. The voice of melody is heard everywhere. Signs of green begin to appear and a varied beauty adorns the earth. A fragrance that is deliciously refreshing is enjoyed as we go forth after the long confinement. It is the presence and appearance of life that makes this difference. As we turn over the pages of the New Testament we are at once aware of the fact that the depression of a moral and spiritual winter such as rested upon the world of the first century has passed, and that the men and women of the primitive church were breathing a new atmosphere. Their confidence was boundless as they undertook to possess new fields in the name of the Lord Jesus. Their activities were increasing in the work of preaching the gospel of redemption. Their success was marvelous in inducing hundreds, yes, thousands, to join their company on confession of faith in Christ. What was the secret of this remarkable display of energy and endurance in the face of great odds? It was the realized presence of God in the Holy Spirit that gave them boldness, wisdom, faith, and love, and enabled them to become more than conquerors. This subject of the Holy Spirit is of vital importance, and any thorough treatment of it must be welcomed. It is both fitting and proper that a book dealing with this study should be written by a Methodist whose program is to spread scriptural holiness throughout the land. There is no Methodist leader on either side of the water who is more competent to undertake such a work of exposition and exhortation than the author whose volume is here noticed. He has occupied leading positions in the Wesleyan Methodist Church in Great Britain, and at the present time is the head of one of its important theological seminaries. His Fernley Lecture on The Christian Conscience, which was published in 1888, is still valuable as a contribution to Christian ethics. He has published many other

valuable books, including many articles in Hastings's Bible Dictionaries, notably a series on the apostle John and his writings. There is a subtle connection between his first mentioned book and this present study on the Christian doctrine of the Holy Spirit. The treatment is judicious, thorough, scholarly, and spiritual. The many-sided applications of this truth are strikingly delineated in the following words: "If the best results of modern scholarship are to be rightly appreciated and used; if mistaken traditions of ecclesiastical dogmatism are to be relinquished, without our falling into the vague unbelief of extreme rationalism; if in this generation any restatement—not reconstruction—of time-honored Christian doctrine is to be undertaken; if in these things there is to be liberty without laxity, authority without bondage, it can only be secured when the church, and especially its intellectual leaders, are filled with the influence of the ever-living, all-illumining Spirit, who, amidst dangers, doubts, and difficulties innumerable will not suffer them to stray." The author declares that he has approached his subject from the side of experience. It cannot be adequately treated in any other way, for the things of the Spirit must be spiritually discerned. But this does not prevent him making a careful consideration and a keen criticism of philosophical world-views, like Naturalism and Pantheism, in their relation to Christian theism. It is unusual to find in a book on the Holy Spirit such discriminating allusions to the divers trends of current thought. And yet, if "the Holy Spirit is the self-communication of God, manifested in persons and producing a Divine-human life, which demonstrates itself" (Rufus M. Jones), it will follow that all the higher interests of life are manifestations of the Spirit, though they may be broken and defective. The chapter on the Holy Spirit in the New Testament recognizes the indispensable contribution of the Old Testament, and makes clear that the church of to-day, like the church of yesterday, can accomplish its superhuman tasks only as there is a renewal of the conscious realization of the divine presence. Other chapters deal with the Pauline psychology, the gifts and fruit of the Spirit, the tides of the Spirit, the Holy Spirit and Christian missions, a Spirit-filled church, the indwelling Christ, the hidden life, mystical religion. He speaks a necessary word of caution on mysticism, particularly as to its Pantheistic tendencies, but at the same time he strongly advocates its central place in Christianity. The gospel of Christ and him crucified is shown to meet all the needs of life. This is excellently illustrated from the First Epistle to the Corinthians. It would seem at the opening of this letter that the theme is narrowly restricted. "Yet before he has finished this one epistle he has soared to the heights of divine wisdom in chapter ii, he has dealt in fullest detail with social problems at Corinth in chapter vii, he has laid down far-reaching principles of Christian giving in chapter ix, has sung an immortal hymn of love in chapter xiii, has shown the value of gifts and graces in chapters xii and xiv, has penned lines of comfort and inspiration in chapter xv that have solaced mourners and relieved doubters for centuries." The evangel of salvation, when proclaimed in the plenitude of the Spirit, has always accomplished great things. It is well to

be reminded of our gracious Christian legacy, and to be encouraged to take full advantage of it. This is a timely utterance, charged with the spirit of earnestness and enlightenment. It cannot fail to purify the Christian temper, and enrich the Christian life, so that we may abound yet more in every good word and work.

The Secret of the Lord. By the Rev. W. M. Clow, B.D. 12mo, pp. 353. New York and London: Hodder & Stoughton. Price, cloth, $1.50, net.

It is a great pleasure to read a volume of sermons on the Word of God where the text is not used as a pretext, but as the basis for unfolding the divine message. There is a way of insisting on conduct that leaves the man in the pew bewildered and weary. The better way is to remind him of the eternal foundations, and that the fountain of life is always available to furnish motive and momentum for the daily duties of life. This latter course has the fragrance of the evangel, and it has never been known to fail in offering enlightenment, giving encouragement, and imparting energy to do all the will of God. Let the pulpit follow this method and it will never cease to exercise a potent and persuasive influence. Professor Clow is favorably known by two volumes of sermons: The Cross in Christian Experience and The Day of the Cross. The volume under review maintains the excellent features of its predecessors. These sermons are based on the sayings and doings of Jesus during the days of a religious retreat held in the neighborhood of Cæsarea Philippi (Matt. 16. 1 to 17. 21; Mark 8. 27 to 9. 29; Luke 9. 18-51). This call to come apart was given to the disciples at the summit level of Christ's ministry. It was the period of the transfiguration experience, when the shadow of the coming cross began to rest upon the soul of the Redeemer with increased impressiveness. The twenty-six sermons in this book are arranged under the following divisions: (1) the ruling law; (2) the disclosure of the person and his purpose; (3) the disclosure of the cross and its issues; (4) the disclosure of the glory and its significances; (5) the face toward Jerusalem; (6) the consummation of the secret. The subjects that were discussed by the Master on this occasion have a bearing on modern conditions in the church and in the world. Their import is set forth in these pages in a way that lays bare the hidden things of the heart. We learn wherein we are defective in the Christian experience, what is needed to enrich it, how the necessary stimulus and supply can be obtained. We are told about the imperious importance of quiet seasons of the soul, the urgent need for self-denial and sacrifice, the energy of prayer, and the secret of the victorious life. These are familiar themes, but they are discussed in a strikingly fresh and vigorous way. This preacher is familiar with the best thought in literature and theology, but he is not a copyist. He has worked out the material for himself and speaks with a note of authority that is spiritually compelling. He has drawn out of the undefiled well of truth the water that has refreshed his own soul and which can quench the thirst of those who wait on his pulpit ministrations. Let a few sentences give an idea of the intrinsic merit of these discourses. He disputes the theory that the Jew had a

genius for religion, and denies that it is the privilege of any particular people. "Whenever the sense of need, and the compunction for wrong, and the craving to look into the unseen, have visited men, there is religion both possible and actual." "To be courteous to the rude, helpful to the unselfish, gentle to the insolent, quiet and self-possessed to the scornful and sarcastic, and patient with the erring, how few rise to these heights of self-abnegation!" "The saving of the soul is its renewal unto life, and its discipline unto godliness, and its exercise in the words and deeds of faith and charity." "The face is the involuntary and, at the last, the accurate index of the soul. A man may smile, and smile, and be a villain, through a few years of his life. But in the end let him pose and posture and dissemble as he will, what he has become in his soul is seen on his face. As surely as the sap wells up in the stem, and bursts out into leaf and blossom, and as certainly as the acid in a man's blood will be seen in the scab upon his skin, the passion of his soul renewed in hours of consecration will become the light and the line which all men's eyes can see." "Faith is a subtle contagion. As he comes into contact with the man or woman he trusts, the words spoken sink down into his heart, the prayers uttered become the liturgy of his petitions, the hopes which are his leader's motives make the young disciple's face to shine. There were men and women who felt that M'Cheyne's spiritual passion passed from him into their souls. There were devout believers who made long and costly journeys that they might be reconsecrated by an hour in Spurgeon's presence. There were students trembling under their temptations who felt that Henry Drummond's influence was the elixir of life to their wills. Who has not known the man or woman, humble in station, undistinguished in gift, and yet so filled with the Spirit of God that to spend one hour with them was to receive a new energy for righteousness unto the soul?" The sermon is most impressive when it is delivered with extemporaneous unction, but never suppose that the thought and preparation can be extemporaneous. Give time and toil by study and prayer; you can then preach sermons, such as are found in this book, that will lead many on the uphill road to the City of God.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE

Ecce Homo. By FRIEDRICH NIETZSCHE. Translated by Anthony M. Ludovici. Crown 8vo, pp. 207. New York: The Macmillan Company. Price, cloth, with portrait, $2, net.

HERE is a book from the borders of Bedlam, that region of hopeless unreason into the deep jungles of which the always wild author was finally lost to sight. It is Nietzsche's autobiography. Nietzsche's thinking in his books can be understood best by remembering that it is the flaming madness of a brain on fire. His fierce ravings against the wisdom of ages and all established things is like the snarling and snapping of a rabid dog. Toward all accepted and reverend views and institutions he rages like a mad Mullah. It is a characteristic of insanity to flout the real world, and assert instead delusions and lies. The amazing wonder is that books from Bedlam should be taken seriously

and the mutterings or shriekings of a bedlamite somnambulist talking his crazy dreams out on paper should be put in volumes as if they might contain supreme insight and wisdom. The article on Nietzsche in the eleventh edition of the *Encyclopædia Britannica* is far within the truth in saying that his philosophy is madness in the making. We should say that it is actual and full-developed madness attempting to philosophize. How utterly absurd it is for his admirers to tell us that this madman "actually accomplished the transvaluation of all values." They wish us to accept this preposterous egomaniac as they do, at his own boastful estimate of himself! One of them cautions us against undue haste in judging "this book with all its pontifical pride and surging self-reliance." It is not our fault that its vaunting and vaulting self-conceit and boastful self-assertion remind us of Walt Whitman's enormous egotism. Nietzsche's preface to his autobiography gets only through two sentences before he remarks upon "the smallness of my contemporaries" (was he looking at his admirers?) and cries, "For Heaven's sake, do not confound *me* with *anyone else!*" Also he thinks contemptuously of the men whom the past has reckoned great and ranked among the first of human kind. He says that when he compares with himself those whom the world has honored, he cannot reckon them as even human beings, but rather as "the excrements of mankind, and as products of disease, so many monsters laden with rottenness, so many hopeless incurables." The strutting and swelling braggadocio of this autobiography is unmatched in literature. It has chapters entitled "Why I Am So Wise," "Why I Am So Clever," "Why I Write Such Excellent Books," "Why I Am a Fatality." We are told that "modesty" and "humility" have to be enforced upon thousands of wretched nobodies to repress their vulgar pretensions; but that "modesty" and "humility" are not for "the truly great," such as he knows himself to be. His doctrine is that "Only nobodies are ever modest." Nietzsche saves us the trouble of calling him "a decadent," by acknowledging in his first chapter in this book that the decadent elements are present in him—elements of deterioration and decay. He says he would rather be a satyr than a saint. He says he cannot respect a god who has not a dash of the satyr in him. Naturally enough a gentleman with such preferences hates Christ and Christianity. He approves everything on which, hitherto, morality has set its ban; and those things are true and right, he holds, which, hitherto, have been most stringently forbidden. He says that his book, Zarathustra, is the greatest gift that has ever been bestowed upon men. It is "not only the loftiest book on earth but also the deepest, born of the inmost abundance of truth; an inexhaustible well, into which no pitcher can be lowered without coming up again laden with gold. . . . From out an infinite treasure of light my words fall out." His meaning is as crazy as his metaphor is mixed. He speaks of his great book as his "attempt to philosophize with a hammer." His impulse and purpose are to smash everything that mankind have valued, cherished, and revered. He must have been a queer, unnatural creature from his birth, for he writes: "I cannot recall one single happy reminiscence of my childhood and youth." Nobody has appeared in print in our time, if ever, so sadly and

totally warped and twisted, awry and askew, utterly upside down in *all* his thinking as this man. To him, pity seems a sign of weakness, and a sin, because it "makes a man break faith with himself" when a cry of distress reaches his ears; moreover he says "this gushing pity stinks of the mob." As he sees things, "so-called unselfish actions" are full of ignoble and short-sighted impulses. He says that "rudeness is one of our first virtues," that "it may be a joy to be wrong," that "great guilt endows one with privileges," that "if a god were to descend to this earth he could do nothing but wrong." There seems to be no limit to the phenomenal powers of this gifted and self-adorning "truly great man," as he calls himself. Even his physical senses are so acute, he tells us, that he "can ascertain physiologically—that is to say, can smell—the inmost core, the very 'entrails' of every human soul." And he adds: "This sensitiveness of mine is furnished with psychological antennæ, wherewith I feel and grasp every secret." It has always been difficult for him to keep from loathing mankind. "My relations with my fellows try my patience to no small extent," he says. As for himself, he lives upon the loftiest heights, above mankind, where he is "neighbor to the eagle, companion to the snow, and playmate of the sun"—so he tells us; and who should know, if he does not, where he lives? Naturally enough, this extremely unnatural German hates Germany and despises his fellow countrymen. He says that he and Heine are "by far the greatest artists of the German language that have ever existed"; "the Germans are *incapable* of conceiving anything sublime"; "wherever our Germany extends her sway she *ruins* culture." "The few instances of higher culture I have met in Germany were all French in their origin"; "German intellect took its origin in sadly disordered intestines—it is indigestion, it can assimilate nothing." He writes: "Even the presence of a German retards my digestion." The case of the Germans is so hopeless, so irremediable that Nietzsche cries out to them: "Ye lack two centuries of psychological and artistic discipline, my dear countrymen. But ye can never recover the time lost." He tells the Germans that every crime against culture for the last four centuries is chargeable to them. Why such a grudge against his own country? He betrays one reason of it, in this complaint: "I have been discovered everywhere else; but I have not yet been discovered in Germany, which is Europe's flat land." The Germans, it appears, are not aware of his transcendent greatness, will not read his books, have not discovered him. Perverse, stupid, brutish folk they are! How can he help hating and despising people who are indifferent to such books as his; books which he describes thus: "Other books simply cannot be endured after mine. Reading my works spoils a man's taste. It is an incomparable distinction to be allowed to cross the threshold of their noble and subtle world; in order to do so one must have deserved it, and must be not a German. He who is really related to me through loftiness of will, experiences genuine raptures in my books; for I swoop down from heights into which no bird has ever soared; I know abysses into which no foot has ever slipped. People have told me that it is impossible to lay down a book of mine—that I disturb even their night's rest." (This makes the prudence

of the Germans in abstaining from his books intelligible; a German must have his sleep.) He thinks those who do not like his books are "thoroughly vicious people, false from top to toe." Those who are not always of his opinion, though occasionally agreeing with him, are "cattle, mere Germans." The reader of his books, he says, needs to be "a monster of courage and curiosity, as well as of suppleness, cunning, and prudence —in short a born adventurer and explorer." He addresses himself to "daring experimenters, and to all who have ever embarked beneath cunning sails upon terrible seas; to those who revel in riddles and in twilight, whose souls are lured by flutes into every treacherous abyss." So he says; and if you are not of that sort, he is not speaking to you, you are not worth speaking to. Perhaps you do not know that there was no great literature until he came and made some. Listen: "Before my time people did not know what could be done with language. The art of grand rhythm, of grand style in periods, for expressing the tremendous fluctuations of sublime and superhuman passion was first discovered by me: in Zarathustra I have soared miles above all that which heretofore has been called poetry." This quite remarkable gentleman thinks himself a good deal of a "lady's man." Hear him: "I venture to suggest that I know women. May be I am the first psychologist of the eternally feminine. Women all like me. . . . Oh! what dangerous, creeping, subterranean little beasts of prey they are! And so agreeable withal! Woman is incalculably more wicked than man, she is also cleverer." Nietzsche calls Henrik Ibsen "that typical old maid." Luther is "that cursed monk." All this and many times as much of the same sort, and even wilder, may be found through seventy-six pages under his title, "Why I Write Such Excellent Books." And this entire autobiography is equally absurd and insane. This poor lunatic imagines he has wrecked the world—has "hurled a destructive thunderbolt which will send the whole of civilization into convulsions." He is, in Kipling's phrase, the "Prophet of the utterly Absurd." He thinks it inevitable that far on in the future years hymns will be sung in his memory. He says: "I am horribly frightened that one day I shall be pronounced 'holy.' I refuse to be a saint; I would rather be a clown. May be I am a clown." More ravings: "Destiny ordained that I should be the first decent human being. . . . I am by far the most terrible man that ever existed. . . . I am the first immoralist." After such quotations as these does any reader of this notice now think that our words were unfair when we began by calling this a book from Bedlam? Yet eighteen volumes of this madman's ravings are in print! A curiosity of literature they are, but surely not to be taken seriously by sane people. The most ingenious and audacious blasphemies ever printed are his. "Ecce Homo" (Behold the Man!) cried Pilate; and the Man was the Founder of a divine Kingdom which will know no end. "Ecce Homo," cries this pitiable and hideous book in its title; and the man is poor, mad, bedeviled Friedrich Nietzsche, raving through thousands of pages, "full of sound and fury signifying nothing," while, as Chesterton says, Christianity sits amid the centuries, guarding the health and sanity of the human race.

The Wingless Hour. By RICHARD J. COOKE. 16mo, pp. 203. Cincinnati: Jennings & Graham. New York: Eaton & Mains. Price, cloth, 50 cents, net; leather, $1, net.

THIS little book of six chapters on as many themes seems to us the most charming product of Dr. Cooke's prolific pen. Its sweetness and beauty and wisdom are fit to go abroad like a fragrance over the world. The author explains the book's title thus: "During the day while absorbed in work we take no note of the flight of time. The busy hours, like flying birds, pass over our heads, and we observe them not. They are Winged Hours. But when the day's work is done and one is away from home and alone, the hours drag heavily; not with light wing do they come and go, but with feet of lead. These are the Wingless Hours." Born in such hours these chapters seem to have been; meant and fitted for such hours they surely are. The book shows us how, "in quiet moments, when the soul is shut in from the sights and sounds of the garish day, it may strengthen its waning powers in meditation or hold high converse with the real kings of men, and find itself 'never so little alone as when alone.'" The chapters "are not sermons, they are not essays; they are the collected dreamings of the Wingless Hour." They are fit to beguile an idle hour for all thoughtful souls who, amid the carking cares of life, care to live in the spirit. If we were naming the book we would entitle it "Winged Thoughts for Wingless Hours." The subjects of these six meditations are: "The Leakage of Power," "The Fight of the Soul," "The Lure of the Quiet," "The Love that Abides," "The Empty Crib," "The Longing for Home." To strengthen, warn, sweeten, and console is the aim and effect of the book, which is rich with significant historical and literary allusions, choice poetry, vital and illuminating incidents, deep pathos and high vision. One of the tenderest of all the enriching treasures in the book is this sacred outpouring of heart by Dr. Joseph Parker, of London, over the loss of his baby: "Amid all the whirl and dizziness of life's tragedy, in which creation seems to be but one great cloud, I find myself suddenly brought to a sweet baby's grave. A gray old church, a gurgling stream, a far-spreading thorn tree on a green hillock, and a grave on the sunny southerly side. That is it. Thither I hasten night and day, and in patting the soft grass I feel as if conveying some sense of love to the little sleeper far down. Do not reason with me about it; let the wild heart, in its sweet delirium of love, have all its own way. Baby was but two years old when, like a dewdrop, he went up to the warm sun, yet he left my heart as I have seen ground left out of which a storm had torn a great tree. We talk about the influence of great thinkers, great speakers, and great writers; but what about the little infant's power? O, child of my heart, no poet has been so poetical, no soldier so victorious, no benefactor so kind, as thy tiny, unconscious self. I feel thy soft kiss on my withered lips just now, and would give all I have for one look of thy dreamy eyes. But I cannot have it. Yet God is love. Not dark doubt, not staggering argument, not subtle sophism, but child-death, especially where there is but one, makes me wonder and makes me cry in pain. Baby! baby! I could begin the world again without a loaf or a friend if I had but thee; such

a beginning, with all its hardships, would be welcome misery. I do not wonder that the grass is green and soft that covers that little grave, and that the summer birds sing their tenderest notes as they sit on the branches of that old hawthorn tree. My God! Father of mine, in the blue heaven, is not this the heaviest cross that can crush the weakness of man? Yet that green grave, not three feet long, is to me a great estate, making me rich, with wealth untold. I can pray there. There I meet the infant angels; there I see all the mothers whose spirits are above; and there my heart says strange things in strange words—Baby, I am coming, coming soon! Do you know me? Do you see me? Do you look from sunny places down to this cold land of weariness? O, baby; sweet, sweet baby, I will try for your sake to be a better man; I will be kind to other little babies and tell them your name, and sometimes let them play with your toys; but, O, baby, baby, my old heart sobs and breaks!" On this Dr. Cooke comments: "Now, Religion has no conflict with tears. This would be a poor world were there no pain in it. It is sometimes better to go to a funeral than to a banquet. There we touch Realities; at the festal board we may be playing with Illusions. Through tears we see deeper into the meaning of things about us, and farther into the mysteries of the heavens above us."

Faith and Psychology. By William Ralph Inge. 12mo, pp. x, 248. New York: Charles Scribner's Sons. Price, cloth, 75 cents, net.

This volume is in the excellent series of "Studies in Theology," edited by the late Principal A. M. Fairbairn, whose name is a synonym for profound theological scholarship. Among the other books published in this series mention may be made of Revelation and Inspiration, by Professor James Orr, which is a positive presentation of the authority of the Bible in the light of modern criticism; another volume is A Critical Introduction to the New Testament, by Professor Arthur S. Peake, of the Primitive Methodist College, Manchester, who is a sane guide into the realms of New Testament scholarship. A noteworthy feature is the select bibliography which is attached to each volume in this series. Dr. Inge is favorably known as the author of the Bampton Lectures on Christian Mysticism, which is one of the standard works on this subject, and is indispensable to the student of the spiritual life. His volume on faith does not deal with dogma, but with life in its full response to the divine appeal. The purpose of the author may best be stated in his own words: "Firstly, to vindicate for religious faith its true dignity as a normal and healthy part of human nature. Next, to insist that faith demands the actual reality of its objects, and can never be content with a God who is only an ideal. Lastly, to show in detail how most of the errors and defects in religious belief have been due to a tendency to arrest the development of faith prematurely, by annexing it to some one faculty to the exclusion of others, or by resting on given authority." Surely a more important service cannot be rendered, and Dr. Inge has done a piece of work which is marked by thorough investigation, clear analysis, keen

criticism, and helpful exposition. The subject of authority as a ground of faith is discussed in three chapters. If by authority is meant the appeal of mature experience, we can understand the significance of these sentences: "The average Christian possesses, in the tenets of his church, a much richer faith than he could have found for himself, a much more complete scheme of beliefs than individually he has any right to call his own." This, of course, does not imply that the average Christian must accept his creeds without the exercise of intelligence and the appeal to experience; nor does it mean that growth in Christian conceptions of truth is disallowed. These matters are carefully considered in the chapters on faith as an act of will, faith based on practical needs, faith and reason. The biblical conception of faith as intellectual conviction and moral self-surrender, and the varying uses of this religious term in the church, are also discussed. The same mystic is heard in the words: "Divine guidance is given us; but the degree of it is determined by our spiritual and mental condition, and it is not communicated in a magical manner so as to save us the trouble of further inquiry." Many religious vagaries might have been avoided had this principle been observed. The primary ground of authority for the Christian is the indwelling Christ. We must, however, guard against that type of spiritual idealism which would separate the Jesus of history from the Christ of faith. The confession of the New Testament and the testimony of the church during the centuries are against this form of error; and this is well set forth in the chapter entitled Authority Based on Jesus Christ. The author's grasp of philosophy and theology, not merely as intellectual disciplines but in their practical bearings on life, has enabled him to realize how serious is the modern perplexity. "Already the crucial question is, not whether Europe shall be Catholic or Protestant, but whether Christianity can come to terms with the awakening self-consciousness of modern civilization, equipped with a vast mass of new scientific knowledge, and animated for the first time by ideals which are not borrowed from classical and Hebrew antiquity." This issue is no less pressing among us, and as a help toward interpretation this volume by Dr. Inge is to be welcomed.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY

Constitutional and Parliamentary History of the Methodist Episcopal Church. By James M. Buckley. 8vo, pp. 414. New York: Eaton & Mains. Cincinnati: Jennings & Graham. Price, cloth, $1.75, net.

Virtually the result of a lifetime of assiduous and able study is here bestowed upon the present and future generations by one of the master minds of Methodist history. For all who now or hereafter wish to find in a single volume a complete explanation of the organization and methods of the most powerful of Protestant denominations, this book is indispensable. The press, the legal profession, historians, and all others

who desire to obtain an understanding of our system and economy, from an authoritative source, will find it here set forth with the correctness, plainness, lucidity, and orderliness befitting so important an account and exposition. This volume contains a clear and thorough exposition of the Constitution of the Methodist Episcopal Church as it was and as it now is. The reader who shall study it with the reliant belief that it is trustworthy, accurate, and authoritative, will not so believe without strong warrant, since no other living man has anything like the author's training and capacity for such a work—the product of fifty years of the continuous application of extraordinary abilities to a congenial and familiar task. Through twenty years we have heard men querying which one of the various services of Dr. Buckley's busy, versatile, influential, and amazingly productive life would finally be regarded as most monumental and memorable. Without assuming to decide that question, we record unhesitatingly our belief that this Constitutional and Parliamentary History of the Methodist Episcopal Church, which can never be overlooked or disused, is so eminent and valuable a service that this book alone is enough to write his name distinctly and lastingly into indestructible history as one of the eminent authorities of American Methodism. We avail ourselves of the following concise outline of the contents of Dr. Buckley's book: "The work is constructed by the following method: It shows what the Church was before it possessed a written Constitution; how that Constitution was made and on what plan it has been modified; how the modifications were effected; and how the Constitution itself has worked. Also it records not only the labors and methods of the majority, but the reasonings of the minority. It consists of fifty chapters. The first five chapters begin with John Wesley and end with the ordination of Francis Asbury. The next division consists of ten chapters, describing a Church in the making, the organization of the Methodist Episcopal Church, its initial years, a hazardous experiment, the first regular General Conference, the defeat and secession of James O'Kelly, the Conference of 1796, and the great General Conferences of 1800 and 1804; the demand for equitable methods of legislation; and the last non-delegated General Conference. The next department consists of three chapters on the creation of the written Constitution, in which radical differences between the Constitution of the Methodist Episcopal Church and that of the United States are shown. Then comes the interpretation of the separate parts of the Constitution, which includes the six Restrictive Rules and the proviso for the change of Restrictive Rules. Six chapters are devoted to the Third Restrictive Rule, covering the duties, the prerogatives, and the restrictions of the Episcopacy. The next department is devoted exclusively to the separation of Canadian Methodism from the Methodist Episcopal Church. The five chapters which follow discuss the bisection of the Church in 1844 and 1845. Four chapters are devoted to Lay Delegation, and one to the revision of the Constitution in the General Conference of 1900 and the following quadrennium. Four chapters, also, describe the principal *unsuccessful attempts to change the Constitution.* Two of these relate to the 'presiding eldership'; the third is the proposed

veto power for bishops; and the fourth, bishops for races and languages. The remaining six are devoted to parliamentary history, rational rules and their rational use, the virtue of debate, and a comparison of the relative qualifications of all the deceased bishops of the Methodist Episcopal Church." The extent of the circulation of this most important book among both ministry and laity will be a fair measure of the intelligence and mental activity of our church and of the prevalence among us of a desire to be instructed concerning our own denomination, to know its construction and history; in a word, to be well-informed Methodist Episcopalians, not ignorant of the style and structure of the great ecclesiastical house in which we live. If an order should be issued that no man shall be a member of a General Conference who has not passed a fair examination on the contents of this book, we would be treating candidates for admission to that Conference as we treat the candidates for admission to the Annual Conference in requiring them to pass examination on the things they must know in order to be intelligent and profitable servants of the church in the body they are entering. If any who see the notice of this book are led by its title or subject to presuppose it dry and uninteresting to the ordinary reader, they will err. The book itself, if they have enough good sense to buy it and enough intellectual ambition, and, we will add, enough denominational loyalty, to read it—the book itself will quickly dismiss all such presuppositions, for it is alive with stirring and momentous events, impressive with the presence of powerful and influential persons, well-nigh all the great leaders who have molded and moved American Methodism from the beginning until now; unfolding principles and memorable personalities in full play upon the stage of history. The book is in the style of the most dignified historic writings, deliberate, dispassionate, judicial, impersonal. The first personal pronoun is notable for its absence. Events and actors, the constitution and laws and principles, are seen founding and building a great church and making history, but the personality of the author of this book nowhere definitely appears in its pages. The actors have the stage, the stage manager who presents the great drama, and who has been in his day a large participant in shaping history, is invisible. Just after the publication of a certain famous book, Colonel Forney met Senator Charles Sumner and asked him if he had read that wonderful work. "No, sir, I have not," answered Sumner. "Then, sir," continued the Colonel, "I consider that you owe me two hundred and fifty dollars for recommending to you its immediate perusal." Not long afterward, when Forney, meeting Sumner, inquired, "Well, have you read that book?" the Senator replied, "Yes, and *annotated* it." That story may aptly close this brief book notice. If every man who, prompted by this notice, gets two hundred and fifty dollars' worth out of Dr. Buckley's book should send us that amount, we would have a much-needed fund for sending the Methodist Review free to a host of missionaries in home and foreign fields who greatly desire it but have not money enough to pay even its low subscription price. Many of the lay delegates in the General Conference could get that amount of value out of this book and could afford to give as much to the missionaries.

The House of Harper. By J. Henry Harper. 8vo. pp. 690. New York: Harper & Brothers. Price, cloth, with 16 portraits, $3, net.

The Harper brothers, sons of a Long Island carpenter, were James, John, Joseph Wesley, and Fletcher. From a humble beginning they built up a great and world-famous publishing house which after an honorable century continues to flourish in Franklin Square with characteristic stability, resisting the currents which have taken all other publishing houses uptown. Harper & Brothers have made every department of literature their own, from spelling-books to encyclopædias, from "cheap libraries" to editions de luxe, from Bibles to fashionplates; and the House of Harper has become "one of the institutions of America, a representative example of what honorable purpose, sturdy integrity, inflexible courage, and hard work coupled with high ideals may accomplish in less than a century." The emblem of the House which appears on all its publications is the lighted torch. It burns aloft with undiminished flame, enlightening successive generations with good literature in continuance of the sagacity, the pure principles, and the benevolence of the founders of the House. A very remarkable quartette were the original Harpers, the "Brothers Cheerybie," as they were called, who named their firm "Harper & Brothers." When a gentleman asked James, the oldest of the four, "Which of you is the Harper and which are the Brothers?" the reply was, "Either one is the Harper and the rest are the Brothers." Their ancestor emigrated to this country from England prior to the Revolution. He and his descendants were no small part of the strength of early Methodism in and around New York. Father Harper's strength of character appears in this incident. When he remonstrated with a neighbor against his liquor-drinking, the man said: "Neighbor Harper, you *don't like* the taste of liquor; but you are as much a slave to tobacco as I am to rum, and you can't quit smoking any more than I can quit drinking." Father Harper determined to take that excuse away from his neighbor, and from that day to the end of his life, thirty years after, he never used tobacco. The four Harper brothers were brought up strictly in the good old Methodist way, a way which made clean, conscientious, cheerful, and manly men with sound minds in sound bodies. A truly noble and inspiring story this book tells of the founding and upbuilding of one of the greatest of publishing houses, a House renowned throughout the civilized world as a mighty agency for the enlightening and uplifting of the human race, pouring out a flood of pure and wholesome literature in books and periodicals for a century. This very notable book renders a public service of manifold and lasting value. It is interesting reading for all ages, but for boys and young men it is stimulating and profitable beyond words, as a story of honorable and monumental success. Especially is it a book for Methodist homes. The Harpers all rejoiced in being Methodists. James was elected Mayor of New York city in 1844, partly because he was a Protestant and a conspicuous Methodist. The contest was against the Papists, because of their hostility to the public schools. Bishop Hughes and his Irish Romanists were demanding the expulsion of the Bible from the public schools. The House of Harper was then publishing the handsomest edition of the

Bible ever up to that time issued from an American press. Whigs and Democrats agreed to put aside party politics and unite against the common enemy. They made James Harper mayor and his election was spoken of in the newspapers as "the sublime triumph of the Bible" over its Romish enemies. The writer of this large book, grandson of one of the original firm, stresses the sane and stanch religiousness of the founders of the House of Harper; and the fourth chapter dwells upon the part Methodism had in making them the sturdy and high-bred men they were. The author says: "In ruminating over the reasons why the Harper brothers became the good men they were, I find that much importance must be attached to the influence of Methodism, and still more to the impress of Methodist preachers. The work of the Methodists in various parts of this country during the first fifty years of the nineteenth century was a powerful influence in shaping the character of the nation. When Methodism began to spread in America, converts rapidly multiplied under the missionaries sent out by Wesley, and the call for preachers was greater than the supply. Almost any one who earnestly desired to enlist was accepted. These hardy men were inspired workers who penetrated every State and Territory of the land, enduring the hardest fare, sleeping in the woods, often ridiculed, and sometimes stoned and beaten by the motley crews that composed their congregations. Yet they were successful in thousands of conversions. Following the tide of emigration westward, their plain speech kept the religious sentiment alive, and thus laid a sure foundation for civil government. It is illustrative of the vital power of the gospel that its elementary truths, earnestly delivered by men who had but little educational equipment and refinement, led the worst classes of society from dissolute to moral and orderly habits of life. Poor as these men were, they were yet, according to their means, the munificent patrons of learning; and by their gifts and energy many schools and colleges were established. Not a few of these missionaries became themselves admirable scholars. It is safe to say that Francis Asbury wrought as deeply into our national life, socially, morally, religiously, and, by consequence, politically, as any statesman who acted a part in the really formative period of our nation—that period, I mean, which is marked by the building up of society in the valley of the Mississippi. It is not too much to say that if the great West sprang at once into civilization without passing through the intermediate stage of semibarbarism, it was due, more than to any other cause, to the Methodist preachers of the day. They laid hold on the growth of humanity springing up so luxuriantly in that rich field and engrafted upon it the scions of civilization, culture, and religion. For forty-five years, ending with his death in 1816, Asbury was the presiding genius of Methodism in this country. Of the Methodist preachers trained in the school of Asbury, not a few became men of note, some of them fair scholars in the accepted meaning of that word, and some grew to be scholars in a far higher sense. Two books they knew well, the Bible and the Hymns of Charles Wesley. One day they were the guests of those of high culture, the next, perhaps, they put up in the lowliest cabins of the settlers. By virtue of their sacred functions, before which all human dis-

tinctions disappeared, they were the equals of every man whom they met. The highest were not above them, the lowest not beneath. They were, in that noble sense meant by the great apostle, 'all things to all men,' and with a view that they might thereby 'win some' to a life of holiness and virtue. Not a few of these preachers became famous orators. Perhaps no training for an orator—that is, one who by word of mouth is able to move men's hearts—is equal to that of the Methodist preacher a century ago. At early morning he mounted his horse and set out for the next station, perhaps twenty miles away, and it was likely that for hours there would not be a human being within sound of his voice. He takes out from his saddlebag a pocket Bible and reads aloud a psalm, repeating it until the sound comes back to his ear as the exponent of the import of the passage. If he has a feeling for music, as most such men had, he sings over and over again one of Charles Wesley's glorious hymns. Then, for his sermon, not a word of which has been written, although he knows it all by heart, as he has recited it many times to himself—he now rehearses it, adding here and there a phrase, here and there leaving out another, trying every modulation and inflection of voice, and so by repeated revision and correction making it by mode of expression and manner of delivery as nearly perfect as lay in his power. Discourses as complete in conception and perfect in delivery as man ever heard have been listened to originally by a few score of people in some log-house on a Methodist circuit. It is no wonder that when some Methodist pioneer preacher had an opportunity of delivering such a sermon before a great city audience he should electrify the assembly. It is said that on hearing a sermon so prepared, Henry Clay declared that Henry B. Bascom, an itinerant preacher who never set foot in college or ever heard a lecture on rhetoric, was the most eloquent speaker he had ever heard. Such men had much to do with the early training of the Harper brothers. When boys, their father's house had been—as had been their father's father's before him—a preachers' home. Francis Asbury, Bishop Hedding, and a long list of Methodist worthies were no strangers in their father's domicile. These noble men exerted a lasting influence on the Harper boys and taught them much of that courtesy of manner which marked them through life. Notwithstanding their many hardships, the early Methodist preachers were notable as a cheerful, if not indeed a humorous, class of men. Their hopeful theology, their continued success, their unconscious self-sacrifice for the good of others, the great variety of characters they met in their travels, and their habit of self-accommodation to all, gave them an ease, a *bonhomie* which often took the form of genial humor; and the occasional morbid minds among them could hardly resist the infectious example of their happier brethren. While they were as earnest as men about to face death, and full of the tenderness which could 'weep with those who weep,' no men could better 'rejoice with those who rejoiced.' Not a few of them became noted as wits, in the best sense of the term, and were by their repartees, as well as by their courage and religious earnestness, a terror to evil-doers. The gatherings at my grandfather's Monday dinners, which were a feature in his city home during my boyhood, were made up of just such men."

Surely it cannot seem to any one bad taste for us, noticing this book in the METHODIST REVIEW, to quote some of the author's references to Methodism and the part it had in making the founders of the House of Harper the strong and noble men they were. Wesley Harper was the firm's correspondent, and the author says: "His letters, embracing a wide variety of subjects and addressed to persons of every kind of temperament, were remarkable for the same urbanity of manner and intelligent clearness of statement that marked his personal intercourse. He thanked God that he was a Methodist; but there was probably never a man so affectionately and firmly attached to his own religious denomination who was so truly liberal and free from all taint of bigotry. He held to his own sect, but as one believing that in his Father's house were many mansions. Sectarian arrogance was as impossible to him as social arrogance. If you watched him on Sunday, you saw that he went to the Methodist church. If you watched him every day in the year, you saw that he was a good man. The impression made by him upon all who came to the office was that of an intelligent, courteous, and most unassuming man. Although of the utmost politeness and manly gentleness, he was a man of clear insight into character, and curiously impatient of pretense." George William Curtis, a Unitarian, wrote of one of the Harper brothers thus: "He was the most simple and manly of men in his friendly intercourse, his conversation touching every topic with a gay and sometimes half-grim humor. As Napoleon was said to have the power, when he was inconveniently pressed in an interview, of discharging his face of all expression, Fletcher Harper had a shrewd way, when he was suddenly flanked in a colloquy by a moral suggestion, of saying, 'Of course, if you come to metaphysics, I can't follow you.' With his hearty, generous nature, he had the Homeric joy of battle. He 'enjoyed an honest fight' within all honorable limitations. He was unswervingly faithful to his friends and his convictions, his first question about a man being, 'Is he honest?' and about conduct, 'Is it right?' and about an assertion, 'Is it true?' Mr. Harper had those other characteristic qualities of a master mind—patience and reticence. He could wait and he could keep silent. He did not pull up his plants to see if they were growing, nor stop his watch to find if it were in order. His sagacity assured him that the laws of nature and of mechanics could be implicitly trusted. Consequently, when he confided great responsibility he did not interfere with its exercise. He made no trust without due discretion and deliberation, but when made it was complete and conclusive. During his active career he was constantly mindful of Harper's Weekly, devising changes and improvements and fresh attractions, anxious above all that it should be popular in a high and generous sense. His test of the excellence of a picture or an article was that it told its own story clearly and did not require to be explained. But every line in print or picture must be proper for family reading and inspection. There might be questions of taste, but there must be none of morals. There must be no doubtful words or allusions, no double meanings. He had in view 'the people,' 'the plain people,' and not philosophers and poets; and it is the praise of the House of Harper that all the books and periodicals it has

issued for half a century constitute together what the House felicitously called one of its earliest and most famous series, a true Family Library. The end came amid the splendor of the early summer, whose delights he had been gladly anticipating; but death did not surprise him from the serenity of his self-possession. When he knew that death was at hand, although the enjoyment of life was still strong and high, he acquiesced calmly, speaking in the words and after the manner of the fervent Methodist faith in which he had been carefully trained and to which he had always faithfully adhered. He rests in one of the sunniest sites in Greenwood, and in a family tomb raised for the four brothers Harper by their descendants. In his last sickness he was heard to say, when half unconscious, 'Side by side! Isn't it wonderful? Side by side!' Side by side the four memorable brothers rest, united in life and death. Hushed are their pleasant jests, their fraternal railleries, their perpetual gaiety, their merry laugh. But they had lived in charity and died in hope. No man had stronger religious convictions than Fletcher Harper, and a golden future dawned upon him as he left the world." The following letter from Gilbert Haven and J. W. Harper's reply explain themselves: "New Orleans, January 10, 1876. My Dear Mr. Harper—In a professed 'interview' with me, published in the Omaha Bee, I am reported as saying, 'The Harpers don't care, as long as they can make money, notwithstanding they are Methodists.' I never made any such remark, nor thought it. I had a conversation upon Church matters, local and personal, with a brother there, and did add a few words on public questions. But in no part of my conversation did I refer to your House in the manner asserted. Nothing in the subject-matter of that conversation has troubled me except the 'interview,' falsely so called, and that which chiefly troubled me in that article was this reference to your House, unjust and untrue to you, and entirely foreign to all my thought and feeling. I beg you not to believe that I could have uttered that remark. I am most truly yours, G. Haven." "Dear Bishop Haven—I was glad to receive your disclaimer, which will be published in the Weekly: I. In justice to my father and uncles, who were good Methodists and most honorable gentlemen, not only above the sordid and mercenary considerations imputed to them by your interviewing acquaintance, but as absolutely free as any men I ever knew of even the desire of accumulation. II. In justice to the character of Methodist Bishops, whom from my boyhood I have honored and respected as desirous of good work and blameless, and too good and wise to be capable of slander. III. In justice to your own reputation, because you cannot afford to stand before your brethren and the world as a public assailant of private character. And now, my dear Bishop, as you are a young man, I venture to remind you of your vow in the solemn ordination office, 'to maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men'—and I advise you, above all, to cultivate, even toward my friend Mr. Curtis and others who may differ from you in opinion, 'that most excellent gift of charity, the very bond of peace and of all virtues.' Remember, that though you may 'speak with the tongues of men and angels, and have not charity, you are become as sounding

brass or a tinkling cymbal.'" Harper & Brothers published Dr. William Arthur's great and remarkably successful book, *The Tongue of Fire*, When Dr. Arthur heard that his publishers had suffered in the general financial crash of 1857, he wrote Fletcher Harper as follows: "When I wrote last, requesting my balance, I had no idea of this money panic. I know few who can worse afford to lose than I; for this year I have no salary; but I cheerfully take my lot, whatever it may prove; and only feel for the inconvenience and mortification which you must all suffer. These events touch none of us by accident; our Heavenly Father appoints them wisely and well, and I earnestly pray both that He may support and comfort you all, and make them turn to good!" Lest our copious quotations from the references to Methodists and Methodism produce the impression that this is a Methodist book, we make haste to say as emphatically as possible that it is not. Though its founders were Methodists, the House of Harper was never a Methodist house. It was and is so much a national institution that its financial failure a few years ago (from which it has now recovered) was spoken of by a leading Episcopal layman as "a national calamity." Harper & Brothers have been the publishers for a long list of the most famous authors of the English-speaking world of England and America. This book is so crowded with incidents and anecdotes about them that it is almost a world-book. Among them are George Eliot, Wilkie Collins, Lew Wallace, Mark Twain, William Black, George William Curtis, Charles Dickens, Thomas Hardy, and a host of others like them. The Harpers paid Longfellow one thousand dollars for each of his two poems, "Morituri Salutamus" and "Keramos."

The author gives this about Lew Wallace: "When General Wallace first brought his manuscript to Franklin Square he laid it on my desk and told me that it was a tale of the time when Christ appeared on earth. I asked him if our Saviour figured as a character in the story, and he replied, 'Yes.' I intimated to him that this was of necessity a very delicate situation to handle, and he agreed with me, and assured me that he would rather lose his right hand than publish anything that would offend a genuine Christian. 'If it actually has that tendency, I must know it, and I should then promptly suppress the work,' he said. General Wallace gave me an interesting account of the origin, or *raison d'être*, of *Ben-Hur*. He said that one day on a railroad trip he happened to be seated near Colonel Ingersoll and their conversation turned to the question of the divinity of Christ. Ingersoll, like most skeptics or agnostics, possessed an unsettled mind as to the future state, and he was ever inclined to obtrude his views as to religious matters on chance acquaintances. The General was much impressed by what Ingersoll had to say, for no matter what he thought of Ingersoll from an orthodox point of view, he was a most eloquent pleader. Wallace told Ingersoll he was not willing to follow him as far as the non-divinity of Christ was concerned, but that he was disposed to give the question serious study. After leaving Ingersoll he ran over in his mind the best way to arrive at a satisfactory solution. He agreed with Ingersoll that it might be unconvincing to turn to accepted authorities or to confer with the clergy or any

Christian doctrinaires who might be unduly prejudiced, so he decided to write a history of Christ which would enable him to examine the pros and cons of both sides. For six years he worked assiduously on his task until he finally produced *Ben-Hur*. General Wallace wound up his story with the trenchant statement that the result of his labors was the absolute conviction that Jesus of Nazareth was not only a Christ and the Christ, but that He was also his Christ, his Saviour, and his Redeemer."

Charles Reade was one of the most intrepid, vigorous, and popular of English writers, one of the last of the great age of Dickens and Thackeray. The Harpers were his publishers. He wrote his own epitaph which is significant enough to justify lengthening this book notice with it: "Here lie, by the Side of his Beloved Friend, the Mortal Remains of CHARLES READE, Dramatist, Novelist, and Journalist. His last Words to Mankind are on this Stone. I hope for a resurrection, not from any power in nature, but from the will of the Lord God Omnipotent, who made nature and me. He created man out of nothing, which nature could not. And I hope for holiness and happiness in a future life, not for anything I have said or done in this body, but from the merits and mediation of Jesus Christ. He has promised His intercession to all who seek it, and He will not break His word; that intercession once granted, cannot be rejected; for He is God, and His merits infinite. 'Him that cometh to me I will in no wise cast out.' 'If any man sin, we have an advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins.'" A momentous and monumental work is this story of *The House of Harper*, fully worthy of the space we have given it.

Charles Darwin and Other English Thinkers. By S. PARKES CADMAN. 12mo, pp. 284. Boston, New York, and Chicago: The Pilgrim Press. Price, cloth, $1.25, net.

A SERIES of lectures under the auspices of that admirable agency for public education and culture, the Brooklyn Institute of Arts and Sciences. The "other English thinkers" discussed herein are Huxley, Stuart Mill, Martineau, and Matthew Arnold. The particular aim is to estimate the religious and ethical value of each of these five men. The lecturer is not unknown to Methodism nor to evangelical Christendom in England and America. His mother, Methodism, has loaned him for a while to a congregation which, in desiring and welcoming him, without change of doctrine or spirit on his part, confessed itself not un-Methodistic, and which becomes even less so with every word he utters and every spiritual breath he exhales. Still, as ever, the "puissant hail" of his robust and nervous voice brings the message of an evangelical gospel and sounds its summoning call to the reason and the conscience of mankind. Energy, momentum, and ictus mark the man, and his sermons and addresses make one feel that his ministry should be largely successful in the highest way, since he has the convictions, fervency, and moving force competent for powerful evangelism. He defines the main purpose of these lectures thus: "I am profoundly convinced that science and philosophy and ethics, however they may appear on the surface, are the

friends, and not the foes, of religion. And I believe that a new day has dawned for the Christian Church, in which she can fearlessly and yet reverently utilize their newer conceptions for the enrichment of her message to the generation she seeks to serve. It has not been my aim to write a constructive work along these lines, but simply to place in the most favorable light consistent with accuracy a group of thinkers whose teachings have been sometimes supposed to stand in irreconcilable contradiction to the essential truths of Christianity." To this end Dr. Cadman's affluence of thought and fluency of diction are poured out in the volume before us. His dealing with his five "English thinkers" is intelligent and entirely fair, recognizing their excellences, values, and services, while pointing out their errors, limitations, and defects. Huxley's single-minded consecration to what he conceived to be his mission is given in his own words thus: "I have finally decided that my vocation is science, and I have made up my mind to the comparative poverty which is its necessary adjunct, and to the no less certain seclusion from the ordinary pleasures and rewards of men," words which show a sacrificial temper worthy of a man entering upon the work of the Christian ministry. And in the following words we hear Huxley's independence and sincerity as he settles to his career: "There are many nice people in this world, for whose praise or blame I care not a whistle. I don't know, and I don't care, whether I shall ever be what is called a great man. I will leave my mark somewhere, and it shall be clear and distinct [T. H. H., his mark], and free from the abominable blur of cant, humbug, and self-seeking which surrounds everything in this present world—that is to say, supposing that I am not already unconsciously tainted myself, a result of which I have a morbid dread." When our lecturer tells us how Huxley, after watching intently the tug-boats tearing up and down New York Harbor, said: "If I were not a man I think I should like to be a tug," we find ourselves, next day, unable to remember whether it was Huxley or Cadman who expressed that feeling—and there is not difference enough in the temper of the two men to give us a clue to guess by. Huxley noticed as deploringly as Dr. Cadman could that "Men of ability are common enough, but men of character and conviction are very rare"; and Huxley would agree that men of ability without character are, in proportion to their ability, an awful menace and curse to the world. For a sample of our lecturer's own style, take this passage from his discussion of John Stuart Mill: "In the nineteenth century the stream of reforming thought was swollen by three great currents which flowed into it. These were the ethical, the metaphysical, and the scientific. They arose at different times; and in Germany and France, as well as in Britain and America, they gave an almost unprecedented significance to the era in which they found their confluence. The first began in Sensationalism, eddied in Utilitarianism, and was swept forward by the pressure of new truths the other two contained. James Mill and his son gave ethical Utilitarianism its authoritative form; but, despite this, it steadily dwindled, and, after the death of John Stuart, ceased to be a large factor in individual or social ethics. The system which re-

garded the world of humanity as an aggregate of detached units, a collection of mere individuals, with nothing in common save their natural sensuous necessities, who repelled each other by their selfish greed, was an offense against the highest instincts of our being and led to naked naturalism. Political economy supplanted ethics, psychology outgeneraled metaphysics, and religion wallowed in the slough of self-desire. Carlyle sturdily rebuked these defections. He testified to the presence of God in the spirit of man, and looked upon this life through the transfiguring light of another and a loftier world. Penetrating the husk of time, he saw that eternity was here and now, 'a tranquil element underlying the heated antagonisms of man's existence.' 'This theory,' he exclaimed, speaking of Utilitarianism, 'should make us go on all fours and lay no claim at all to the dignity of being moral.' Within its confines man had no history as he had no future, no power either of ascent or descent. He was simply a human animal glutted with present demands and the efforts to satisfy them. It presented no ideals which could raise man above his natural selfhood or lead him to sacrifice the lower for the higher. He was pitiably reduced to an object, a *thing* affected by other things as they pained or pleased him, and acting, like any other object, in obedience to motives that had an external origin in the world of sense. These were the maunderings which provoked Carlyle's ire. 'Is the heroic inspiration we name Virtue but some Passion; some bubble of the blood, bubbling in the direction others *profit* by? . . . If what thou namest Happiness be our true aim, then are we all astray. With Stupidity and sound Digestion man may front much. But what, in these dull unimaginative days, are the terrors of Conscience to the diseases of the Liver! Not on Morality, but on Cookery, let us build our stronghold: there brandishing our frying-pan, as censer, let us offer sweet incense to the Devil, and live at ease on the fat things *he* has provided for his Elect!'" Commenting on Mill's oft-quoted dilemma: "Either God could have prevented evil, and would not; or He would have prevented evil, and could not. If I accept the first, I conclude He is not all-good. If I accept the second, then He is not all-powerful." Dr. Cadman says: "The possibilities of God, however, cannot be compressed into a dilemma. Mill's reasoning about the goodness and power of God and his insistence on choosing an alternative are fallacious. It is easy to formulate a proposition that appears conclusive; but a syllogism may be formally correct, and still be actually wrong. Why cannot God be all-powerful and yet allow evil a place in the divine scheme? That is a supposition which Mill did not even admit here, though he allowed it in a letter written to a friend in 1860, to whom he says, 'It would be a great moral improvement to most persons, be they Christian, Deists, or atheists, if they firmly believed the world to be under the government of a Being who, willing only good, leaves evil in the world solely in order to stimulate human faculties by an unremitting struggle against every form of it.'" One of the best of Dr. Cadman's discussions is that on James Martineau, who was one of the loveliest figures seen in the Christian pulpit, a man who in his best hours and utterances

was genuinely evangelical in spirit. Here is A. W. Jackson's description of him as he appeared in London: "A tall, spare figure robed in the scholar's gown, and wearing the dignities of his office as a natural grace; a thin face, suggestive of the cloister, and traced with deep lines of thought; a voice not loud, but musical and reaching; an enunciation leisurely but not slow, and perfectly distinct. . . . And now the sermon; from the beginning it is plain that it is to serious thought, yes, and hard thinking, that you are invited. . . . Dr. Martineau as a preacher never entertains; he has serious business with you, and to the consideration of that he holds you with little thought whether he entertains or not. You have been living in some castle of worldliness or pride; there is a hopeless debris around you, and you a shivering and unsheltered soul in the bleak desert of the world. You were suffocated with the dust of life; you are borne away to some Alpine summit where the air is free and a glory thrills you. You came hither, as you felt, deserted and one; you go home with—God." Listen to Martineau, the Unitarian, disparaging the products of Unitarianism, and exalting the evangelical hymns: "I am constrained to say that neither my intellectual preference nor any moral admiration goes heartily with the Unitarian heroes, sects, or productions of any age. Ebionites, Arians, Socinians all seem to me to contrast unfavorably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. . . . In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler, and Pascal. And in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or of Keble, that fasten on my memory and heart, and make all else seem poor and cold. . . . To be torn away from the great company I have named, and transferred to the ranks which command a far fainter allegiance, is an unnatural and for me an inadmissible fate. . . . For myself both conviction and feeling keep me close to the poetry and piety of Christendom. It is my native air, and in no other can I breathe; and wherever it passes, it so mellows the soil and feeds the roots of character, and nurtures such grace and balance of affection, that for any climate similarly rich in elements of perfect life I look in vain elsewhere." Dr. Cadman goes on: "Martineau looked upon experience as the true test of religion and its legitimate sphere of verification. And experience meant for him a genuine sense of present spiritual union and reality springing from individual surrender to God. His definition of this is not unlike the evangelical doctrine of conversion; it implies an awakening which results in the consecration of life and all its powers. 'The moment of its new birth is the discovery that your gleaming is the everlasting real: no transparent brush of a fancied angel's wing, but the abiding presence and persuasion of the soul of souls.' It was this emphasis on experience which led him to say that the Methodists, above all others, ought to show a ready adaptability to the changes in modern thought on account of the faith they reposed in their consciousness of the Divine Presence. When the highest we know becomes more than ideal; when men are so vitally

brought into contact with it that they appropriate it as a part of themselves, they unite their lives with the very life of God, and are a part of that historic sainthood which has done his work in the world. This truth and its meaning for those who accept and use it has a noble expression in Martineau's parting injunction to the Liverpool congregation. His whole word and work among them, he avowed, had been determined by his deep faith in 'the living union of God with humanity.' He had endeavored to convince his people that God is in direct touch with human souls, communes with their spirits, and listens to their prayers. He is a God that is not only far off, but here; he can be seen and met on earth. He is not only in the 'flashing scorn' and 'bursting frown of thunder,' but he speaks to each waiting soul in his still small voice. '*Here* is the dear and mighty God at home. . . . Day by day, from morn to night, under our rooftree and out upon the fields, in the mind that thinks, in the heart that aspires, in the nation that strives for the right, in the world that moves on its course, he lives with us, and manifests himself through us, with every variety of good.' Nor were such sentiments confined to his sermons and addresses; they permeate all his works, and especially the great chapter on 'Natural and Revealed Religion' contained in A Study of Religion. In this he shows that all the interpretations of naturalistic religion empty the term 'religion' of 'every idea of personal and moral relationship between the human soul and God.' He dwells on these relations continually. But what of sin, death, and the future? How did he regard these? The reply is, with a sternness which no serious preacher could exceed. Mr. R. H. Hutton says that Martineau's sermon on 'Christ's Treatment of Guilt' inspired him with 'the fear of hell.' One passage reads: 'In many a hospital of mental disease you have doubtless seen a melancholy being, pacing to and fro with rapid strides and lost to everything around; wringing his hands in incommunicable suffering, and letting fall a low mutter rising quickly into the shrill cry; his features cut with the graver of sharp anguish; his eyelids drooping and showering ever scalding tears. It is the maniac of remorse. . . . He is the dread type of hell. He is absolutely sequestered, as many minds may be hereafter, incarcerated alone with his memories of objects and unaware of time; and every guilty soul may find itself standing alone in a theater peopled with the collected images of the ills that he has done; and, turn where he may, the features he has made sad with grief, the eyes he has lighted with passion, the infant faces he has suffused with needless tears, stare upon him with insufferable fixedness.' And if thus the past be truly indestructible; if thus its fragments may be regathered; if its details of evil thought and act may be thus brought together and fused into one big agony—it may be left to fools to make a mock of sin. Whatever the liberal theologians have said about sin as merely a mistake, and retribution as an idea culled from the ethics of the nursery, it is clear that he regarded sin as a terrible fact, to be followed by a suffering which the sinner has wholly brought upon himself." If even a Unitarian preaches thus about the heinous nature and frightful consequences of sin, what ought we

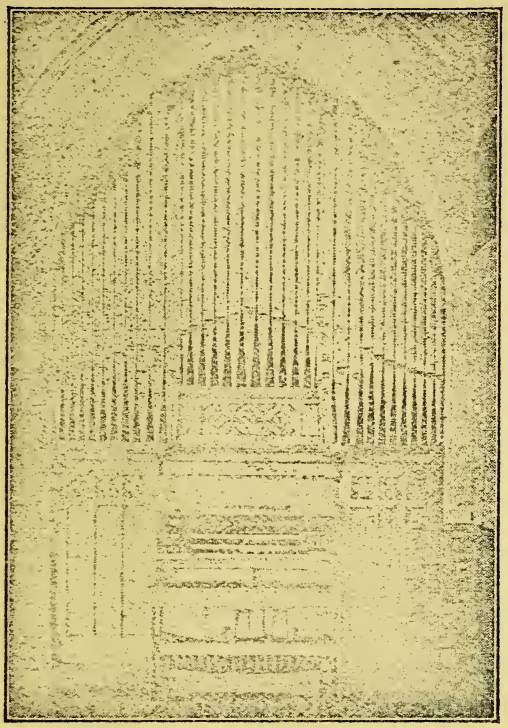
to do? We commend this book of Dr. Cadman's to our reading public. Particularly we note that his discussion of Matthew Arnold is one of the best to be found anywhere.

Encyclopædia of Religion and Ethics. Edited by JAMES HASTINGS, M.A., D.D., with the assistance of JOHN A. SELBIE, M.A., D.D. Vol. IV. Confirmation—Drama. Pp. xvi, 907. New York: Charles Scribner's Sons. Edinburgh: T. & T. Clark, 1912. Price, $7.

ANOTHER thick and portly volume of this splendid work is before us. It is specially to be commended for its full and scholarly treatment of all subjects within its domain. "Crimes and Punishments" has 58 pages, 15 different articles according to different religions and countries. "Creeds and Articles" has 7 articles, 16 pages. "Death and the Disposition of the Dead" has 19 articles, 101 pages. "Demons and Spirits" has 20 articles, 101 pages. "Drama" has 12 articles, 41 pages. The standpoint of the Encyclopædia is Christian, as the name of the editor guarantees, but the articles are written from the progessive or scientific point of view. It is thoroughly modern. Strachan on "Criticism: Old Testament," is out and out for the new views, though he unconsciously shows how thoroughly contradictory they are when he says: "While scholars like Baudissin and Kittel hold that the Law of Holiness (Lev. 17. 26) precedes Deuteronomy, and Driver and Ryle that it is later than Deuteronomy, but prior to Ezekiel, Addis has argued very ably for placing it after both these writings." The article by Allen on "Criticism: New Testament," is more objective, and points to a standpoint like that of Peake in his Introduction (1909), "which is anxious neither to affirm nor to deny traditional positions, but only to come to conclusions to which the evidence points, and to keep an open mind where the evidence is inconclusive." There may be prejudice on the radical as on the conservative side, as where Allen speaks of the determination in Germany "to keep Catholic Epistles out of the first century." He refers to the old view that the Fourth Gospel breathed the Alexandrine atmosphere and, therefore, could not belong to John nor to the first century, but that now Harnack admits that outside of the prologue there is nothing essentially Hellenic in that gospel. The Jewish air of the gospel has been further confirmed by the discovery and publication of the Odes and Psalms of Solomon by Harris in 1909, which move in a circle of ideas Jewish and Christian, in which John's Gospel is at home, and which Harris places in the first century. If this is true, Allen says that a "great many arguments for a second century date for the Fourth Gospel, and a large number of objections to the Johannine authorship, cease to have any validity." There is a long and interesting treatment of "Deluge," by Woods. The article on "Decalogue," by Batten, strikes well the middle goal between the radicals and the conservatives. But some of the arguments for the late origin of the commandments seem to this reviewer almost ridiculously inconclusive. Because David's wife Michal had teraphim must we conclude he "defied so fundamental a law" as that against images? (1. Sam. 19. 13). All we would infer is that, if David knew that she had an image, he did not care to have a family quarrel

on the subject, but indulged her weakness. Nor can we argue from Hezekiah's iconoclastic zeal (2 Kings 18. 4), that "image worship was certainly practiced down to the exile without rebuke." Nor does the pillar of Isa. 19. 19 mean that Isaiah "countenanced images." Now it may be that the second commandment is not Mosaic; only these arguments don't show that it is not. Nor are the points brought forward to prove that the Sabbath commandment is post-Mosaic any more conclusive. They are all too subjective and arbitrary. By the same method you could prove that almost any passage in the Scriptures was not spoken by the man to whom it is referred. On the other hand, Batten makes a fine point in meeting the objection that the tenth commandment is too refined for the period of Moses. "Quite true. But it is not so sure that the refinement was too great for Moses, the man of God. The Decalogue does not profess to be a production showing the moral sentiment of the age, but is the work of the most enlightened man of the time. Among a rude people it is always possible for one to rise head and shoulders above the rest, not only in stature, like Saul, but in moral insight, as Moses certainly did." The author thinks the Decalogue was a growth of centuries, but he admits that the commandments "may all be Mosaic except possibly the first, and almost certainly the second." There are two articles on Confirmation, one by Lawlor, from the Anglican point of view, the other by the Jesuit Thurston, both able and informing pieces. There ought to have been another from the Protestant standpoint. All that Lawlor can say is that in the apostolic age a "rite of confirmation was widely, if not universally, used, the main parts of which were prayer and imposition of hands." We suspect that even this statement goes beyond the evidence. Was it a *rite?* Was it *widely* used? The laying on of hands among the Jews and early Christians was a custom, like our handshaking, not a rite, though occasionally also a rite, like our right hand of fellowship. But it can be shown (1) that the gift of the Spirit was given without any reference to either baptism or laying on of hands, (2) that it was sometimes given in baptism, and (3) sometimes with prayer and the laying on of hands. The situation was different, therefore, from that presupposed by the High Church doctrine of confirmation. Again, Christianity being a spiritual religion, it is certain that the Spirit was never given except in response to the faith or spiritual receptivity of the candidate, and that He was *always* given in response to that receptivity. The laying on of hands may or may not have quickened that faith. But the ceremonializing of the laying on of hands into a definite rite of confirmation, with which the gift of the Spirit was bound up, was a Catholic evolution in harmony with certain customs of apostolic times, but contrary to the deeper religious principles of Christianity. There is a fine article on Conversion, by Strachan (misspelled Strahan, in the list of authors, p. xi). He quotes that striking passage on conversion from Froude's Bunyan, about the bloom being gone from the flower, the "most solemn of all realities degraded into the passwords of technical theology," and he adds: "But all that is needed to bring back the bloom to the flower and plumage to the wing is

a new spring time. Human errors and caricatures do not alter divine facts, any more than the mists extinguish the stars. A wide survey of the data of the spiritual life leads to the conclusion that the majority of conversions have little of the picturesque or dramatic in them, that some take place beneath the threshold of consciousness; that others are but dumb yearnings of penitence and faith toward God; that the memorabilia of soul-life are usually very brief, the convert sometimes limiting himself to the wondering exclamation, 'Whereas I was blind, now I see' (John 9. 25). Yet every conversion enfolds in itself a divine secret—the mystery of life—whose power and beauty will gradually be unfolded to the eye, but whose inner significance no mind can penetrate." There are nineteen different articles (55 pages) on "Cosmogony and Cosmology," a rich and attractive feast. Father Thurston's (S. J.) article on Councils (Christian, Modern, pp. 197-203) leaves something to be desired in our judgment in regard to good faith and historic fairness and completeness, but it is always important for a Protestant to get the strict Roman Catholic side. But even Thurston condemns the violation of Hus's safe conduct by the Council of Constance. "No special pleading can palliate this breach of faith." Strachan's interesting article on Creation, while affirming the dependence of all things upon God and the derivation of all things from God, rejects the idea of creation in time or at any definite point in eternity. Creation is an eternal process involved in the very being of God. What do our systematic theology chairs say about that? The author of the article Culdees, T. Jones Parry, is omitted in the list of contributors. Quinton's excellent article on Criminology has some wise remarks on capital punishment, which we commend to all interested. When the death penalty was abolished in Switzerland, murders increased seventy-five per cent in five years. To all earnest students of religion this great encyclopædia is of priceless worth. Its breadth of subjects, exhaustiveness of treatment, and scientific method and accuracy, set it apart by itself among English books. It is a pleasure to read Workman's scholarly articles on Constantine and Crusades.



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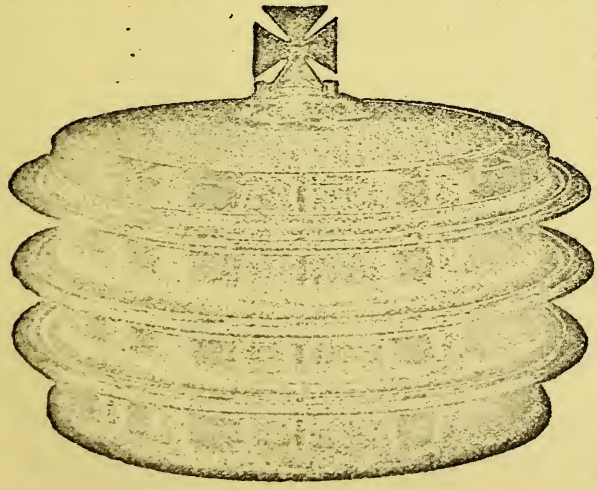

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